LIBRARY OF CONGRESS
1800

Sewanee, Tenn. University of the South
University Press.

PRAYER FOR THE UNIVERSITY.

Almighty God, the Father of our Lord Jesus Christ, we, Thy servants, implore Thy blessing upon this University. Give the spirit of wisdom to all those to whom Thou hast given the authority of Government. Let the students grow in grace day by day, enlighten their minds, subdue their wills, and purify their hearts. Bless all who have contributed to this Institution; and raise up to the University, we humbly pray Thee, a never-failing succession of benefactors, whose names may be perpetuated through all generations, as of blessed memory, and their good deeds be accepted through the sole merits of our Lord and Saviour Jesus Christ. AMEN.

LD4991
.8
.S4

FJG 17 Nov 54

TO THE FRIENDS OF EDUCATION AT THE SOUTH.

The institution described in the accompanying pamphlet appeals for aid to the friends of education at the South.

To meet its immediate and pressing necessities, an effort is now making to raise ten thousand dollars by individual subscriptions of one hundred dollars each, payable within a year.

An acknowledgment of all benefactions will be made in the annual Calendar of the University.

Address

The Rev. D. G. HASKINS, Cambridge, Mass., or
Vice-Chancellor GORGAS, Sewanee, Tenn.

ST. LUKE'S THEOLOGICAL MEMORIAL HALL, SEWANEE, TENN.

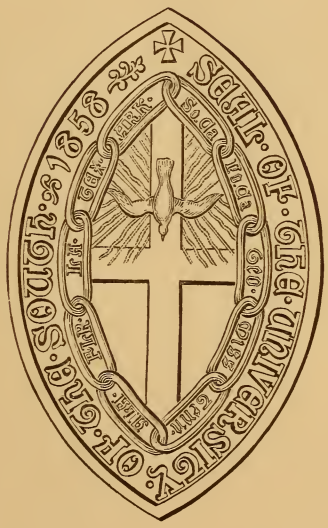
A BRIEF ACCOUNT

OF THE

UNIVERSITY OF THE SOUTH.

BY THE

REV. DAVID GREENE HASKINS,
CAMBRIDGE, MASS.



NEW YORK:
E. P. DUTTON & COMPANY,
713 BROADWAY.
1877.

1 OCT 7
Copy ---- 1954

M. H. MALLORY & CO.,
PRINTERS AND ELECTROTYPERS,
Hartford, Conn.

THE UNIVERSITY OF THE SOUTH.

Although the University of the South had its origin in a movement which, twenty years ago, attracted general notice, as well from the magnificence of its scheme as from the character and influence of those engaged in it, and is still widely and deeply cherished in the hearts of the southern people, yet very little is known at the North either of its history or of its present condition. It would seem to be necessary, therefore, in entering upon a description of the institution, to begin with a brief recital of the leading facts respecting it.

AN OUTLINE SKETCH OF THE INSTITUTION.

The university is located at Sewanee,* on the beautiful plateau known as the Cumberland Table-land, in Franklin

* "The term Sewánee is of Indian origin. It appears, that a tribe, having crossed the southern Mississippi from west to east, occupied successively lands bordering on the Gulf of Mexico, as far east as Georgia and Florida, and gave their name to a river in each of these States; whence migrating northward, they reached the grand table-land of the western range of the Appalachian chain, to which they gave their name, Sewanee This range is now called Cumberland. The river, also, now known as the Cumberland, was called by these Indians, Sewanee. This is the same tribe which, going farther north, at last settled in the north-west, and has been known as the Shawnees. An exploring party from Virginia, in 1748, gave to the mountain and river the name of Cumberland, in honor of the Duke of Cumberland. The term Sewanee, most happily restored, is now given to that portion of the Cumberland Table-land which comprises the ten thousand acres granted to the University of the South."—*Address by W. G. Dix*, 1859, *p.* 8, *note.*

county, Tennessee; or, to describe its situation with reference to the routes of travel, it lies seven miles north-east of Cowan, which is a station of the Nashville and Chattanooga railroad, about eighty miles distant from Nashville and sixty-five miles from Chattanooga. A branch railroad from Cowan to Tracy City has a station on the university grounds.

The institution is owned and controlled by the dioceses of the Protestant Episcopal Church comprehended in the ten States lying south and south-west of Virginia and Kentucky.

It was first formally established by the official action of those dioceses, in a joint representative convention, held on Lookout Mountain, Tennessee, July 4th, 1857; and was incorporated by an Act of the General Assembly of the same State, passed January 6th, 1858.

The Board of Trustees of the university is composed of the Bishops having jurisdiction in the above-mentioned States, together with one clergyman and two laymen chosen from each of the dioceses in the same, and holding office for the term of three years.

The enterprise contemplated the foundation of a great university, equal to any in America or Europe, which should embrace schools of the highest order in every department of literature, science, and art, accessible on equal terms to persons of every faith, and offering to the young men of the South the advantages of the best education without the necessity of separating themselves by thousands of miles from their homes. It was commonly felt, that the interests of the South required an institution of this character, and that the means necessary to secure it could easily be obtained by united effort. The project, therefore, was received with general favor, and even with enthusiasm; and the work of establishing the university

was begun with every prospect of complete and brilliant success.

But, at the very beginning of its career, the institution encountered the outbreak of that civil war which proved so disastrous to all interests at the South. The event was almost fatal to the nascent university. During the four years of excitement and conflict that followed, there were no meetings of its governing Board of Trustees; the temporary buildings, in which it was entering upon its work, were burned; the colossal block of native marble, which had been laid with imposing ceremonies as the corner-stone of its central edifice,—a building which was to have cost three hundred thousand dollars,—was broken into fragments, which were carried away as relics; its endowment of half a million of dollars was, in great part, lost; in fact, hardly anything remained to it but its charter, and a magnificent but unoccupied domain of ten thousand acres of land.

At the close of the war, however, the trustees lost no time in resuming the enterprise, and in attempting to carry out, though in a humble way, the aims of its projectors.

In March, 1866, with the purpose of dedicating the site anew, the present Bishop of Tennessee, accompanied by only three other persons, sought out, in the wilderness, the spot where, six years before, the vast concourse had assembled at the laying of the corner-stone. Having planted a rude cross in the earth, the four united in repeating the *Te Deum* and the Lord's Prayer, after which the Bishop said a few appropriate collects and pronounced the Benediction.

Soon after, the Bishop, with the concurrence of the Board of Trustees, and by the help of funds which he had solicited for the purpose, entered upon the erection of a hall for the junior department of the university, and of such other buildings as were needed for the accommodation of the pupils and teachers.

The next year, an effort was made in England to obtain assistance for the university, immediately after the sessions of the Lambeth Conference, which resulted in generous contributions from many, both of the clergy and of the laity. The Archbishops of Canterbury and York, and large numbers of the nobility and gentry, united in making the offering worthy of the object, and a substantial expression of sympathy and brotherhood.

The means received from this quarter enabled the trustees to take another and important step forward, and, in September, 1868, the junior department of the university was put into operation, though upon a very moderate scale, the number of pupils, at the beginning of the term, being only nine.

Since then, however, the institution has developed, in every department, with the most remarkable rapidity, surpassing the expectations even of those who knew how deeply it was seated in the affections of the people. The applications of pupils for admission have, at times, exceeded the accommodations provided for them.

The following table exhibits the maximum number of students in each year since the opening:

Year.	*No. of Students.*
1868.	14.
1869.	107.
1870.	170.
1871.	225.
1872.	230.
1873.	235.
1874.	224.
1875.	243.
1876.	243.

Of the two hundred and forty-three students whose names are in the university calendar for 1875–6, one hun-

dred and forty-six are university students, ninety-two are boys in the preparatory school, and five are students of the theological school. All of the States interested are represented among the pupils, and there are also students from four of the northern States.

But the extraordinary increase of the institution necessitated expenditures which it had not the ability to meet. In the face of this emergency, in 1875, recourse was again had to the friends of the university in England. The Bishop of Tennessee, at the instance, and under the commission, of the Board of Trustees, spent several months in that country, making known the wants of the university. The object received the cordial indorsement of the Archbishop of Canterbury; and a committee, of which the Bishop of London was chairman, was organized to assist in carrying it out. The mission was eminently successful, adding more than forty thousand dollars to the available resources of the university.

ITS SITUATION AND SURROUNDINGS.

From this outline sketch of the institution we pass now to describe more particularly its situation and surroundings.

The Cumberland Table-land, on which the university is located, is one of the grand natural divisions of Tennessee. It is a continuation of the long belt of highlands which extends from the North River, through the southern part of New York, through Pennsylvania, West Virginia, Kentucky, and Tennessee, into Alabama, where it finally sinks away. This belt, on reaching Tennessee, through which it passes obliquely, becomes flattened on the top, and forms a connecting highway from Kentucky, on the north, to Alabama, on the south, having an average width of about fifty miles. A traveller might pass over its entire

length without once descending, and even without discovering, that he was at an elevation of some eight or nine hundred feet above the plain on either side of him, and some two thousand feet above the level of the sea.

Far, however, from being a monotonous and barren level, this plateau is diversified with low ridges and shallow valleys, covered, in many places, with oaks, chestnuts, hickories, and other forest trees, and abounds in springs, which well up from the sandstone capping of the belt, and occasionally issue forth in crystal streams. Buried in its bosom are exhaustless treasures of coal, and iron, and marble, which have been, here and there, opened, and yield large profits to those who are engaged in developing them. Two of the most promising coal mines are situated upon the university lands, and have been leased for a term of years. The quality of this coal is said to be superior to any in the State. It is free-burning, very hard, and cubical. It resembles the best of Pittsburgh coal, and is probably a good gas coal. It is deep black and shiny, and shows a beautifully laminated appearance. About thirty thousand bushels of coal are taken out of these mines annually, the greater part of which is consumed at the university.

There are, also, many large and well-improved farms scattered over the table-land, the soil of which is specially favorable to the growth of fruits, particularly of grapes and apples.

The climate of this region is so healthy and agreeable that persons from all parts of the South are attracted by it, and hundreds of summer residences, public and private, are to be found here. At several points, as at Beersheba, Lookout, and Bonair, noted for their chalybeate springs, large hotels have been erected, clustering around which are numerous tasteful and even elegant cottages, forming charming mountain villages.

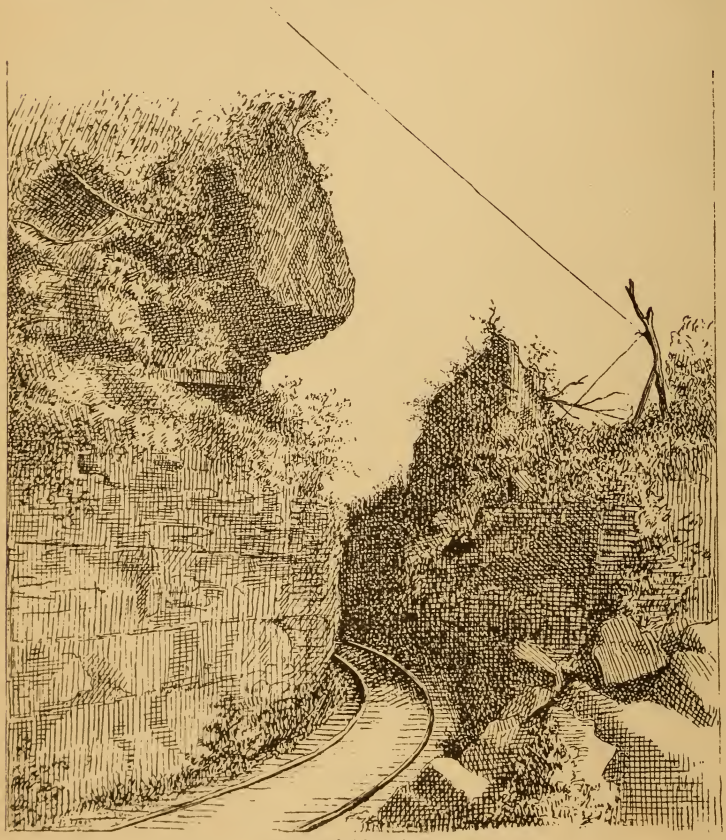
The surface of the plateau breaks off suddenly, on either side, in sandstone cliffs and precipices, varying from one to two hundred feet in height. These form a well-defined, and sometimes overhanging, cap to the steep slopes, which run down from it, some six or seven hundred feet, to the plain below. The eastern side of the table-land presents a nearly straight or gracefully curving line, without indentations in its entire length. The western border, on the contrary, is irregularly notched by deep coves, or valleys, separated by long and bold spurs jutting to the northwest.*

One of the most southerly of these spurs, measuring nine miles in length by two to four miles in breadth, and covering an area of about ten thousand acres, is Sewanee, the property and the site of the University of the South.

The traveller is first brought face to face with the natural features of this beautiful region during the half hour's ride on the branch railroad which connects Cowan with the university grounds. The grade of this road ranges from one hundred and forty to one hundred and eighty feet to the mile. In the ascent to the summit of the table-land at Sewanee, every variety in the surface and vegetation and scenery of the mountain-slope is successively brought into view, and, the track being tortuous, the effect of surprise is produced by every change in the character of the landscape. Leaving open and cultivated fields, the train enters beautiful woods, where, in some places, the trees grow to a great height, and their loftiest branches are often heavily festooned with the foliage of the wild grape. Sometimes, it crosses ravines, which, in summer, open vistas brilliant with every variety of flowers; again, it cleaves ridges, or passes under high cliffs, whose perpendicular surfaces are

*See "The Geology of Tennessee," by J. M. Safford, PH D. M.D: also, "The Resources of Tennessee," by J. B. Killebrew, A.M., assisted by Dr. Safford.

clothed with a vesture of ferns, mosses, and lichens. Just before the university station is reached, the road passes through a deep and narrow gap, or fissure, in the capping



RAILROAD GAP.

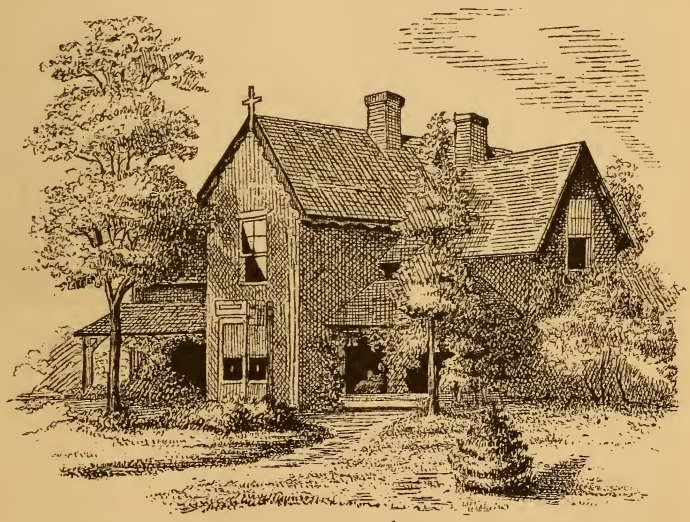
of the plateau, which furnishes one of the most picturesque views of its scenery. Still farther on, a sudden slope to the plain, eight or nine hundred feet below, opens a prospect which, though soon passed, fills the beholder with astonishment and delight.

Here, however, the characteristics of mountain scenery disappear, and those of the table-land begin.

In the presence of overshadowing mountains, we are always more or less conscious of an assertion of the supremacy of physical over intelligent nature, which, perhaps for the reason that it meets the resistance of our faith, exerts a depressing effect on the spirits. But, on the mountain summit, the conditions are reversed. Man, not nature, is there in the ascendant, and all the influences of the position are happy and inspiring.

This change of feeling is sensibly experienced on arriving at Sewanee. The exciting emotions of the ascent find an agreeable relief in the simply rural and tranquil aspects of the plateau.

Passing through the small but thriving village, which



THE CHANCELLOR'S HOUSE.

has sprung up around the university station, the visitor presently finds himself in a beautifully wooded, undulating

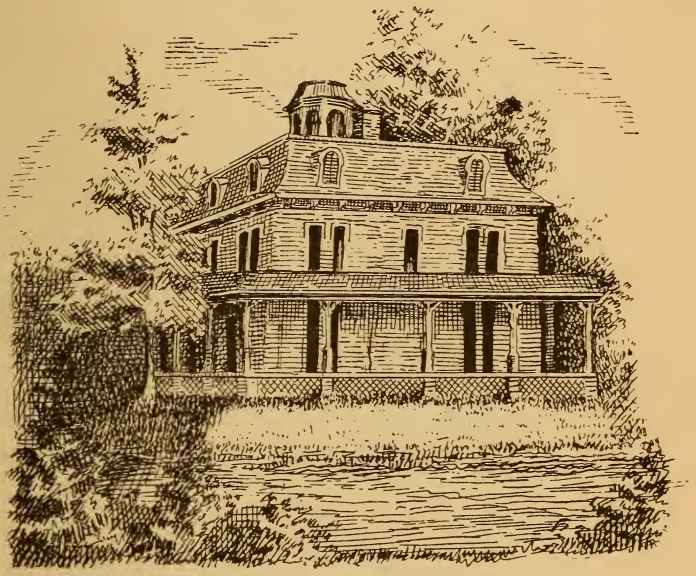
park, free from underbrush, and with wide and well-made roads running in every direction. This is the reserve of one thousand acres of the domain, set apart for the exclusive occupation and uses of the university.

Pleasantly located, at not remote distances from each other, are some forty or more cottages and houses, exhibit-

THE VICE-CHANCELLOR'S HOUSE.

ing very much the same variety in style of construction, and the same taste in their flower-gardens and general surroundings, that distinguish the residences in the best suburbs of our great cities. These houses are generally built on four-acre lots, leased for a long term of years, at an exceedingly moderate annual rent. They are, for the most part,

owned and occupied by the professors, and by families of refinement and culture gathered from various parts of the South, many of whom, reduced in circumstances by the war, obtain support by supplying homes to the students of the university, or to the boys of the preparatory school attached to it. Several of the trustees of the university,



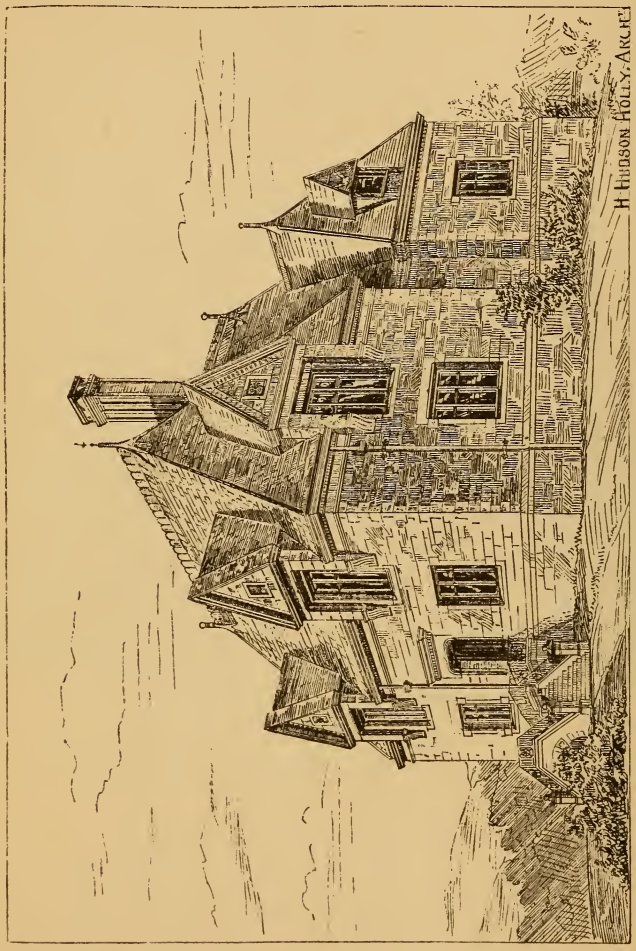
THE HAYES MANSION.

also, have residences here, which they occupy during the summer months.

In a position somewhat central to the dwellings described, is the college chapel, having seats for about five or six hundred persons; and, clustering around it, are the various halls used for university or school purposes. These are of wood, but it is hoped they will soon be replaced by structures of stone.

Not far off, rises a beautiful edifice, now nearly completed,

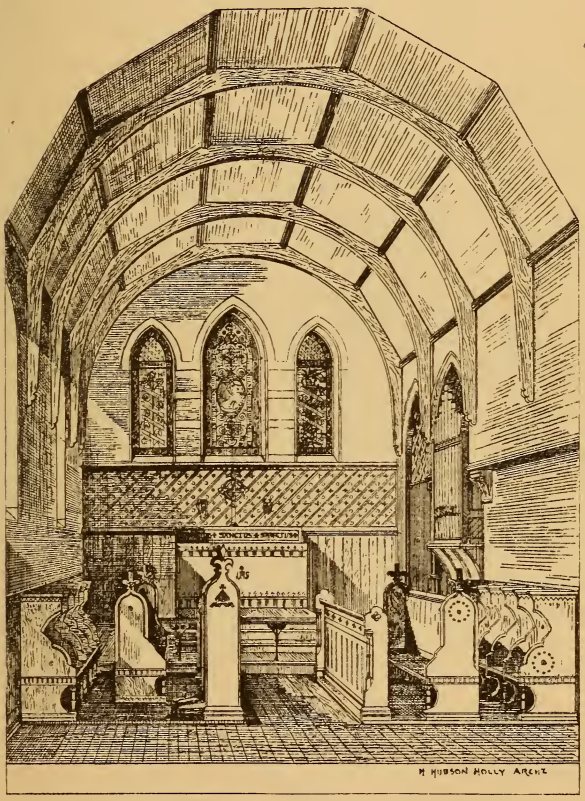
built of light-brown freestone from the university quarries, and designed for a library. The architecture is Gothic, with



THE HODGSON LIBRARY.

details after the style of the period of Queen Anne. The walls are very substantial, with porch, cornice, and gable-windows, entirely of cut stone. The interior is finished

with an ornamental gallery, and has alcoves above and below, with accommodations for forty or fifty thousand volumes. Connected with the library are a reading-room, a working-room, and various offices. It is being erected



CHANCEL OF ST. LUKE'S CHAPEL.

at the expense of the Rev. Telfair Hodgson, of Hoboken, N. J.

In another direction, workmen are now employed in building, of the same beautiful freestone, a divinity school,

to be called St. Luke's Theological Hall. It is one hundred and forty-six feet in length, and its architecture partakes of the Early English character. It will contain three large lecture-rooms, a chapel, a room for the theological library, forty-two bedchambers, and twenty-one studies. The arrangement of the rooms has been made with special regard to securing light and air, and excellent taste is manifested in all the details of their construction.

This hall is the gift of Mrs. Henry Heywood Manigault, and is designed to be a memorial of her father, the late Lewis Morris, of Morrisania, N. Y. The same lady gave five thousand dollars to endow a scholarship in connection with this school.

The plans of both the above buildings were designed by Mr. H. Hudson Holly, architect, of New York City.

Besides the chapel where the families connected with the institution worship, there are two churches in Sewanee,—St. Paul's on the Mountain, and St. Luke's, which is a church for colored people. There are also several excellent boarding-houses, and a small hotel. Arrangements are making for the construction of a large hotel, for the better accommodation of the great number of summer visitors.

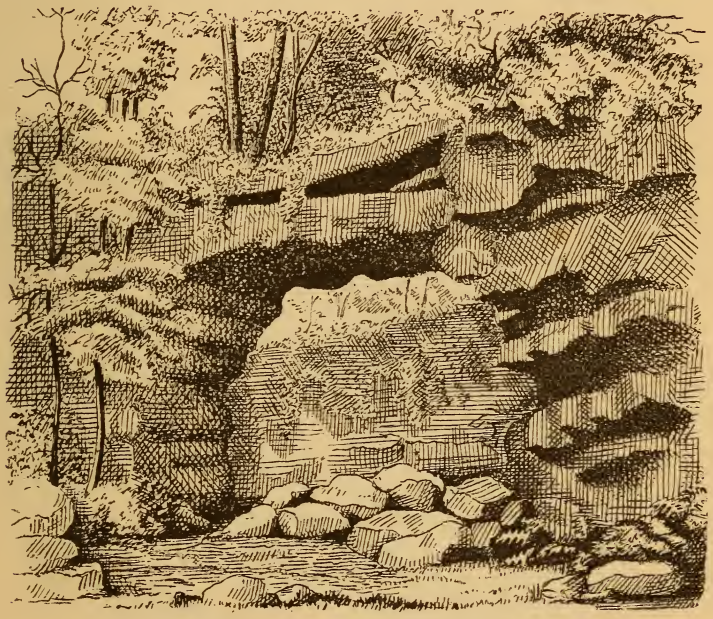
The population of Sewanee, which has wholly gathered since the war, exclusive of the students and families connected with the university, is about twelve hundred.

There is a weekly newspaper published here, called *The Sewanee News*.

At Moffat, a few miles distant, there is a private institution, of high character, for the education of girls, under the charge of two accomplished matrons.

In respect to natural scenery, Sewanee is unsurpassed by any other portion of the Cumberland Table-land, and pains have been taken to present its attractions in a pleasing and

impressive manner. Before the war, when the trustees, with ample means at their disposal, were desirous to prepare the site for the purposes for which it had been granted, they invited the late Bishop Hopkins, of Vermont, who was hardly less distinguished for his artistic tastes than for his wide and varied learning, to undertake the direction of



THE NATURAL BRIDGE.

the laying out of the grounds, and the planning and location of the required buildings. The Bishop arrived at Sewanee early in December, 1859, and spent three months upon the mountain, in company with Colonel Barney, the skilful engineer and general manager of the university estate, occupying "the best of a set of log-houses" as headquarters, and devoting himself to making surveys, drafting maps, locating highways and buildings, besides

painting water-color sketches of favorite views.* To his taste and judgment the university owes the convenient and harmonious disposition of its roads, and especially the beautiful and often striking effects of landscape and scenery on the Corso, a drive of fifteen miles around the borders of its domain.

Among the points of interest reached by the Corso, or by

SPRING ROCK.

the roads or paths connecting with it, are the peculiar and picturesque formations known as the Natural Bridge, Proctor's Cave, Morgan Steep, Pulpit Rock, the Lovers' Leap, and the Cloisters, or deep-vaulted arches of rock, which

*See "The Life of Bishop Hopkins," by his son, the Rev. J. H. Hopkins, D.D.

overhang some of the springs that abound in this favored region.

An interesting account of the flora of Sewanee, written by General E. Kirby Smith, professor of mathematics in the university, concludes as follows:

"The flora of Sewanee forms a connecting link between the North and South. Forms characteristic of the highlands and the Green Mountains and Adirondacks mingle with forms from the Gulf and Atlantic slopes, and with occasional wanderers from the trans-Mississippi. Southern types of leguminosæ, northern and western compositæ, delicate polygalas, and showy gerardias, hypericums, euphorbias, ænotheras, graceful bluets, and humble hepaticæ, meet on this common border-ground, and claim fellowship for every section of this great republic."

ITS INTERNAL ORGANIZATION AND MANAGEMENT.

Having introduced the reader to the outward aspects of the institution, we shall now speak more directly of the university itself, and particularly of its internal organization and management.

The highest governing power of the university is the Board of Trustees, which is composed after the manner already stated. The chairman of the board is the chancellor of the university. This office is at present held by the venerable Bishop of Mississippi. The regular annual meeting of the trustees begins on the Saturday preceding Commencement, which is the first Thursday in August. Its sessions usually extend over several days.

The resident governing body of the university consists of the vice-chancellor and the hebdomadal board, or faculty, composed of the professors. It pertains to this body to report to the trustees whatever measures it may deem necessary for the good of the institution.

The vice-chancellor, who is elected by the trustees, is the administrative head of the university, and has control over all its departments. This responsible position is now filled with distinguished ability by General Josiah Gorgas, a graduate of West Point, who was, for many years, connected with the Ordnance Corps of the United States.

The other officers of the university are: The Rev. W. P. DuBose, M.A., S.T.D., chaplain; John B. Elliott, M.D., health-officer; Colonel T. F. Sevier, proctor; Samuel G. Jones, treasurer; G. R. Fairbanks, M.A., commissioner of buildings and lands. Faculty: General J. Gorgas, Professor of Engineering and Physics; John B. Elliott, M.D., Professor of Chemistry; Caskie Harrison, M.A., Professor of Ancient Languages and Literature; F. Schaller, M.A., Professor of Modern Languages and Literature; General E. Kirby Smith, Professor of Mathematics; the Rev. G. T. Wilmer, D.D., Professor of Metaphysics and English Literature; T. F. Sevier, acting Professor of the School of Commerce and Trade; John Lowry, A.M., acting Professor of Elocution and Composition. School of Theology: The Rev. D. G. Haskins, A.M., Dean (elect); the Rev. G. T. Wilmer, D.D., Professor of Systematic Divinity; the Rev. W. P. DuBose, M.A., S.T.D., Professor of Exegesis and Homiletics; the Rev. D. G. Haskins, A.M., Professor (elect) of Ecclesiastical History.

The plan of education in the university is by separate schools for each branch of knowledge. Diplomas of graduation are awarded in these schools, and a certain number of diplomas, of specified combinations, is required for the different university degrees. The more important schools, only, are as yet organized. Others will be added as soon as the required means can be obtained. Students are not usually allowed to matriculate in the university until they are seventeen years of age. The required dress is the academic cap and gown.

There is a preparatory school attached to the university, which is divided into four forms, each form ordinarily occupying one year. The course of instruction embraces the studies usually pursued in schools designed to prepare boys either for the university or for commercial life. Boys are admitted at any age.

Prizes, known as the Lovell prizes, are annually awarded to those of the pupils who excel in any of the branches taught. The boys wear a uniform of gray cloth.

The scholastic year, which is equally divided into two terms, begins about the middle of March and closes the latter part of December, thus bringing the long vacation into the winter. The fine summer climate of Sewanee enables the authorities to continue instruction through the warm months, and parents prefer to have their sons at home in the winter rather than in the summer, when malarial influences generally prevail in southern latitudes.

The study terms and vacations, as well as the charges for board and tuition, are the same, both in the university and in the preparatory school.

In respect to the charges for board and tuition, the statements of the university calendar cannot fail to arrest the attention of persons who are acquainted with the cost of education at similar institutions.

The annual expense for board, tuition, washing, lights, and medical attendance, is put down at	$320.00
To this amount is added the average outlay for clothing, books, and personal expenses, as obtained by a careful official examination of the accounts of forty of the students, - - -	129.00
Giving, as the total of all expenses for the year, -	$449.00

The excellence of an institution cannot, of course, be gauged by its rates for board and tuition. But prices are

largely affected by local causes. The site of this university, as will appear in the sequel, was chosen, among other considerations, with regard to the facilities for procuring the necessaries of life in abundance and at the lowest cost. Whatever advantage, therefore, it enjoys from the forethought of its founders, in this respect, may properly have a place among its claims to public favor.

There are no common dormitories either for the university or for the school. The college students, as well as the boys, find their homes, in companies of from five to twenty, with the families which have been referred to as occupying houses in the vicinity of the college buildings. The appointments and supplies for their accommodation, however, are minutely prescribed by the by-laws, and are, at all times, subject to the inspection of the university proctor.

The domestic and social influences thus secured, far from being felt as a restraint, are intelligently appreciated and enjoyed by the older pupils, and have a marked effect in imparting good manners and correct habits to the boys.

The ladies of the families with whom the boys make their home charge themselves with special care for their health, and, in accordance with the requirements of the statutes, report the earliest symptoms of illness to the health-officer of the university.

A short daily morning service is held in the chapel, with a full choir composed of students. The students of the university, as well as the pupils of the preparatory school, are required to attend this service.

Though the institution has been in operation for so brief a period, yet it has already attained no little distinction, both for the thoroughness of its instruction and for the efficiency of its discipline. The former is, doubtless, in part explained by the large use made of the black-board in recitations; the latter, by the military training and

methodical habits of the governing head of the university.

But what is most noticeable in the moral aspects of the university, is the respectful but easy bearing of the boys and students toward their teachers and professors; and, not less on the part of the latter, the general interest and attachment manifested toward the youth of their charge.

It is impossible to overestimate the advantages of a system of education in which those who teach permit and encourage a free and agreeable intercourse between themselves and their pupils. In the closeness of such a relation, the teacher acquires a knowledge of the peculiarities of disposition, and tastes, and talents, and character, of those under his care, which he could obtain in no other way, and is therefore able to conduct their education in the most intelligent and satisfactory manner; while the pupil is naturally led to place confidence in his teachers and to seek their society, and thus becomes unconsciously moulded by their influence. It is a remark of Mr. Stuart Mill, that "there is nothing which spreads more contagiously from teacher to pupil than elevation of sentiment; often and often, have students caught from the living influence of a professor a contempt for mean and selfish objects, and a noble ambition to leave the world better than they found it, which they have carried with them throughout life."

It is only where such a system prevails that the personal qualities of those in authority can be expected to have much influence, or that the best results of either christian or intellectual education are attainable. The explanation is, that this system is copied after the divine model of the family, which is God's school for the children of men, and reproduces as fully as practicable the relations of parents to their offspring.

We believe, it is the lack of the results of a system like

this, more than of religious instruction beyond the simple facts and precepts of Christianity, that is a great cause of the dissatisfaction felt by many with the public school system at the North.

With these views, we cannot but express the strong hope, that nothing in the development of the university will lead to an exchange of the grounds of parental and filial companionship upon which its older and younger members now so happily meet, for those of mere dignity on the one side, and of mere respect on the other.

ITS EARLY HISTORY.

The early history of the institution is the record of one of the most interesting educational movements of the age.

The university was first suggested, and the plan of it outlined, in a pamphlet bearing date July 1st, 1856, addressed by the late Bishop of Louisiana to his brethren in the chief pastorate of the Episcopal Church in the States of Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Arkansas, and Texas.

A brief summary of this document, which is too long to give entire, will enable the reader to form a general idea of its character.

After calling the attention of the Bishops addressed to the spiritual and intellectual needs of the people of the vast territory embraced within their combined fields of labor,—a territory larger than the original thirteen States of the Union, and containing a population of nearly six millions of souls,—and after speaking of their obligation to do more than they had hitherto attempted in the direction of supplying those needs, the writer offers the suggestion, that they should unite in an effort to establish some system of educational training and instruction for the

younger portion of their charge, in both academical and theological learning.

Referring to the existing schools and colleges of the South, he acknowledges, that, in some instances, they are striving, with eminent and honorable success, to meet the wants of the community. But, whatever their excellence, they are not upon a scale sufficiently extended or full to enable them to compete with institutions abroad, or even with those of the highest grade in the northern States. They are therefore set aside, and parents are obliged to expatriate their sons, or to send them beyond the reach of their supervision and of the religious influences of home, to be exposed to the rigors of an unfriendly climate, and to surroundings not calculated to promote their happiness.

Nor have we any institutions, he adds, fairly within our reach, where our children, when they pass from under the parental eye, are kept under the influence of those christian principles and that church instruction to which we pledged them in baptism, which we have accepted, and hold, as the essence of Christ's religion, and which we would transmit in their vigor to them and to our latest posterity.

He gives the opinion, that the system to be adopted should contemplate, not only collegiate instruction of the highest order in every department of learning, but also the establishment of a school of theology, with the view of raising up a ministry from among the people whom they are to serve.

He remarks, that, as the States in which they are severally interested are new,—some of them but of yesterday,—it cannot be expected that any one of them alone should be able to supply the great and common want. But what they cannot do singly, they may, with great ease, do collectively. Union of action would give them an institution embracing schools of the greatest excellence in every branch of knowl-

edge, equal to any on this continent, or even in Europe, which would have the effect to raise the standard of teaching in all the common schools of the South, and contribute to the intellectual development and social elevation of the whole population.

He expresses the belief, that the time was opportune for founding such an institution as he had described, one in which they should have a common concern, and which should be under their joint control; and that nothing was wanting but the hearty consent and coöperation of the several dioceses now appealed to, to insure for it one of the most successful careers that ever attended an educational enterprise.

He then proceeds to indicate, within certain limits, the very place where the proposed university might most properly be located. He shows, that a wide system of railroads, traversing all the States in question, unites and terminates at the southern extremity of the Alleghany range in Tennessee, by which citizens from all those States could be brought together in from thirty-six to forty-eight hours. This remarkable fact, he thinks, would seem to indicate these highlands as the region for their union and coöperation.

In conclusion, he suggests, that the meeting of the General Convention, at Philadelphia, the ensuing autumn, would be a suitable occasion for those whom he addressed to hold a personal conference on the subject; and he gives his views as to the manner in which the institution ought to be organized, and its support provided for.

Bishop Polk's letter has been generally and justly extolled for its admirable spirit, for the breadth of its views, and the practical good sense of its suggestions. But its crowning distinction is, that it first called attention to the duty of the Episcopal Church, in large districts, where the

centres of population are small and widely scattered, to secure, by combined diocesan action, institutions under its own control, conveniently located, and of the very highest order, for the education of the young in both secular and sacred learning.*

The pamphlet was cordially received by the Bishops, and, in accordance with its closing suggestion, it was, subsequently, thoroughly considered and discussed by them, in council, during the sessions of the General Convention held at Philadelphia, in October of the same year, 1856.

Their deliberations resulted in an address to the members and friends of the Protestant Episcopal Church in the dioceses which they represented. The key-note of this communication is, naturally, the same as that of the letter which had inspired it. The address, however, presents the subject of the university, not as a suggestion, but as a well-considered plan already decided upon.

After speaking of the insufficiency of the seminaries of instruction at the South, and of the necessity of intelligence and culture to the maintenance of republican institutions, it enlarges upon the duty of the Church to reciprocate the benefits it receives from the State, by providing educational facilities for the young, calculated to enlighten the administration of the civil government, to consolidate its power, and to perpetuate its duration; and it refers to the Presbyterians at Princeton, to the Congregationalists at Yale, to the Unitarians at Harvard, and to the Methodists and others elsewhere, as furnishing an example, in this respect, worthy to be admired and imitated. Refer-

* The Bishops of Michigan, Indiana, Nebraska, Missouri, Colorado, Wisconsin, Western Michigan, Illinois, and Fond du Lac, have recently, after full conference and consideration, decided to adopt Racine College, Wisconsin, as the collegiate institution of their respective dioceses, with the determination to make it a "Church University for the West and North-west." For this purpose, they have been made trustees and visitors of the College, with powers accorded by statute.

ring to the history and present condition of the country, it says, that, in no time in all the past, has there been such a call to put into operation agencies and institutions whose influence would tend to make fast the foundations of the State, to secure a sound and healthy social condition, and to keep in force the great principles of our holy religion. The address continues as follows:

"In view of this state of things, we, your Bishops, during our sojourn in this city, in attendance on the General Convention, have thought it expedient to take the subject into our serious consideration, and have come to the conclusion, it is of so pressing a character that no time should be lost in relieving it; and that for its relief in the most effectual manner no plan presents itself of so promising a character as that which would unite the energies and resources of all our dioceses in one common effort. We have therefore resolved, after mature deliberation, and consultation with leading clergymen and laymen of our several dioceses, to propose to you to unite our strength in founding an institution upon a scale of such magnitude as shall answer all our wants. This, we propose, shall be a university, with all the faculties, theology included, upon a plan so extensive as to comprise the whole course usually embraced in the most approved institutions of that grade, whether at home or abroad."

The magnitude of the enterprise, in all its aspects, is then fully discussed, and confidence is expressed, that the resources of every description necessary to carry it out are within reach, and will be forthcoming as soon as they shall be needed.

Incorporated in the address are certain articles agreed upon by the Bishops, having reference to the character and plan of operations of the proposed institution. The most important of these are as follows:

"The university shall, in all its parts, be under the sole and perpetual direction of the Protestant Episcopal Church, as represented by the dioceses uniting in its formation, thus securing unity in its administration, as indispensable to its success."

"The Board of Trustees shall be composed of the Bishops, *ex officio*, so uniting, and of one clergyman and two laymen from each of said dioceses, to be elected by the same. The joint consent of the Bishops, and of the clerical and lay trustees, shall be necessary to the adoption of any measure proposed."

"The sum of $500,000 shall be the least amount with which the enterprise shall be commenced."

"There shall be a treasurer appointed in each diocese, to whom shall be paid the sums subscribed in that diocese, whose duty it shall be to vest those sums in unquestionable public securities, paying over annually to the treasurer of the corporation the interest of the amount subscribed."

"There shall be a treasurer of the corporation, who shall receive the interest annually from the diocesan treasurers, and expend it under the direction of the board."

"The university shall be established at some point near Chattanooga, where the railroads traversing our dioceses converge, thus rendering access to it from every direction easy and speedy."

The address concludes in these words:

"We have thus, dear brethren, presented and developed a measure which we regard as the most important ever presented to the American Church. For ourselves, we are deeply persuaded, that it far transcends, in the promise of its usefulness, any merely local or diocesan enterprise that it would be possible for our dioceses to get up separately; and that its combinations are of a character to ensure always to our children and our children's children, to many

generations, the largest and most varied amount of opportunity for intellectual culture, as well as the soundest moral and religious influence, it is in our power to provide for them. To do this, is to make the best investment for our posterity, and to lay upon the altar of our country the most appropriate offering that could be tendered by the citizen or the Christian."

This address was dated Philadelphia, Oct. 23d, 1856; and was signed by Bishops Otey, of Tennessee; Polk, of Louisiana; Elliott, of Georgia; Cobb, of Alabama; Freeman, of the Diocese of the Southwest (Arkansas and Texas); Green, of Mississippi; Rutledge, of Florida; Davis, of South Carolina; and Atkinson, of North Carolina.

It was widely distributed in the South, and the proceedings of the conference were also made known by the personal reports of the Bishops and other delegates, on their return from the General Convention. The rectors, too, of the various parishes in the dioceses interested, brought the address to the attention of their congregations. Thus a general interest in its recommendations was at once awakened. It was a time of unusual business prosperity at the South, and the pecuniary ability of the combined States to carry out the undertaking was not questioned.

The need of a university of the highest order, with preparatory schools, and schools of law and medicine and theology, attached, was real and extensively felt; nor was any dissatisfaction expressed by the public with regard to the control of the institution by the Episcopal Church. On the contrary, the organization of that Church was generally regarded as particularly adapted to the conduct of such an enterprise, and many persons outside of its communion were glad to have secured to the university the indirect but unequivocal religious teaching of the Book of Common Prayer used in a daily service.

The very magnificence of the proposed scheme inspired enthusiasm for it, and, in every quarter, measures were taken to secure its realization. Cities, and towns, and corporations vied with each other in offers of land and money to influence the location, and individuals competed in disinterested and generous rivalry toward its endowment. The zeal which the Puritans of New England displayed in the founding of the first college at Newtown (Cambridge) was reproduced, though under more favorable circumstances, on the plantations of the South.

The first step taken in the direction of formally establishing the university, according to the plan of the Bishops, was the action of the several associated dioceses in choosing delegates, the following spring,—one clergyman and two laymen on the part of each diocese,—to serve in connection with the Bishops of those dioceses collectively, as the Board of Trustees.

The board, thus constituted, met for the first time on Lookout Mountain, Tennessee, July 4th, 1857.

Both the place and the time were well calculated to give impressiveness to the occasion, and to attract attention to the work to be inaugurated.

It had been arranged, that the morning of the first day of the session should be devoted to exercises appropriate to the commemoration of our national independence, and Bishop Otey had been appointed to deliver an oration.

A hotel, known as the Mountain House, had been agreed upon as a rendezvous. Here the trustees, with several hundreds of persons interested in the object, assembled. A procession was formed, and moved to the spot selected for the ceremonies, which was a chestnut grove, close upon the mountain's edge, and commanding a view unsurpassed in extent and loveliness. A band accompanied the procession, which was headed by a soldier of the Revolution,

named Rezin Rawlins, bearing a flag of historic memories, the staff of which had been cut by President Fillmore from near the grave of Washington.

The exercises began with the singing of the hundredth Psalm by the whole assembly. "The effect," we are told, "was to fill every heart with deep and unutterable emotion. The great mountain seemed to speak, creation to be vocal with the truth."

After other appropriate religious services, the Declaration of Independence was read, and "The Star-Spangled Banner" was played by the band. Then followed the oration by Bishop Otey, which is said to have been in the highest degree patriotic and eloquent.

During its delivery, an incident occurred, which, trivial as it appears in the record, seems to have contributed, in a remarkable degree, to the power of the speaker's words. When the venerable orator, rising to his full height, his whole frame expanded with deep emotion, began to discourse in tones of bold and fervid eloquence of our country, and of the love which all good men bear to it, the folds of the flag, which, thus far, had hung idly from its staff, were caught up by the breeze, and seemed, for some moments, as if they would wrap themselves around him. "As the oration proceeded, warm tears filled many an eye, and would not be repressed."

In the afternoon of the same day, the trustees met for organization.

Bishop Otey was elected president of the board, and the Rev. Henry C. Lay, of Alabama, now the Bishop of Easton, Maryland, was elected secretary.

The affairs of the university were discussed; but, as it was Saturday, an adjournment took place without farther official action.

Monday the trustees reassembled early.

The several articles incorporated into the address of the Bishops, having reference to the basis of union between the dioceses, and prescribing the rules to be observed in the establishment of the university, had been prepared as a declaration of principles, or constitution; and it was deemed of primary importance, that this document, with its preamble, should receive the assent and subscription of each member of the board. Attention, therefore, was first given to this declaration, each principle being separately considered and voted upon.

The only article that encountered serious opposition was that requiring that the endowment of five hundred thousand dollars should be held as capital, never to be drawn upon to meet any of the expenses of the institution. But, after discussion, the objections to it were finally withdrawn, and the declaration of principles, with only slight variations from its original form, was adopted and signed. At the afternoon session, after other business, a committee, consisting of one member from each State, was appointed to collect information in regard to the location of the proposed university; also, a committee of three, to prepare a charter. Both committees were instructed to report at the next meeting of the board.

The board then adjourned.

In what remains to be told, the interest of the history chiefly centres upon the doings of the principal committees of the board, beginning with those whose appointment has just been mentioned.

It will supply the connecting thread of the narrative to state, that, between the gathering on Lookout Mountain, in 1857, and the breaking out of the civil war, in 1861, there were five other meetings of the Board of Trustees, lasting from three to six days each, held as follows: at Montgomery, Ala., in November, 1857; at Beersheba Springs, Tenn., in

July, 1858; at the same place, in August, 1859; at New Orleans, La., in February, 1860; and at Sewanee, Tenn., in October, 1860. There was also a meeting at Columbia, S. C., in October, 1861.

The committee to obtain information concerning a location for the university entered upon their duties immediately after the adjournment of the board at Lookout Mountain, and visited, in person, several of the sites that had been offered. It was felt, however, that, considering the importance of the issues involved, it would be more satisfactory, both to the board and to the public, to have the judgment of a scientific commission in respect to the physical advantages of the various localities which had been presented for their acceptance.

An able corps of engineers was therefore organized, who at once put themselves in communication with the authorities of the different corporations, and towns, and cities, which were desirous of securing the location of the university in their respective neighborhoods.

A printed list of inquiries, covering every point having a bearing upon the questions to be determined, was put into the hands of the commission, with instructions to return full answers to them in regard to every place visited.

The committee's report, which was presented to the trustees at the meeting at Montgomery, includes the proceedings of this commission. The places visited were Huntsville, Ala.; Atlanta, Ga.; Chattanooga, Sewanee, McMinnville, and Cleveland, Tenn. The results of the investigations of the commission were given in detail. The report also contained letters from individuals, and from the corporations and municipalities referred to, offering contributions in money, ranging from forty to one hundred thousand dollars, besides large grants of land, mining

privileges, etc., to influence the location of the proposed institution.

This report, which was submitted to the board without recommendations, came up, in order, on the second day of the session, and was discussed for two days, the advocates of the different sites being admitted to a hearing. The fourth day, after seventeen ballots had been had, a resolution adopting Sewanee as the choice of the trustees was unanimously passed. The convention of the diocese of Alabama, however, having subsequently expressed dissatisfaction with the selection of a mountain site, the question of location was reconsidered at the next meeting of the board, at Beersheba Springs, in July, 1858. But, after another and exhaustive discussion of the subject, all parties were satisfied, and, again, Sewanee was chosen as the site for the university.

The trustees, in a pamphlet addressed soon afterward to the friends of the university, give, at some length, their reasons for the choice. They enumerate, among the requirements that had to be met in their decision, first, a position central and accessible to the States interested; secondly, a situation of unquestionable healthfulness, with an abundant supply of freestone water, and surrounded by a farming country providing the necessaries of life at a moderate cost; and thirdly, a location in which intellectual labors admit of being pursued with comfort and without interruption during the entire summer months. These requirements, they claim, are most satisfactorily answered in the place chosen. It is central and accessible. The salubrity of the climate is beyond question. It is free from fevers of all kinds, is above the region of cholera, and has numerous springs of freestone water. The remarkable dryness of the air is evinced by the entire absence of moss and of parasites living upon humidity, as well as by the free-

dom from decay of the fallen timber. In consequence, pleurisy and pneumonia are almost unknown.

In summer, the mornings and evenings are always cool, and, at mid-day, the range of the thermometer rarely exceeds 80° Fahrenheit; while the winter climate is far less severe than at our northern colleges. The studies of the university may therefore be conducted with equal advantage in any part of the year.

The site is also in the immediate neighborhood of the richest agricultural region of Tennessee.

In reference to the question of social intercourse for the professors and students, the trustees say, that, if within the limits to which they were restricted, they could have found a city of fifty or of one hundred thousand inhabitants, combining with the refinements of large towns the facilities which cities afford for the conduct of life, and offering, at the same time, undoubted healthfulness, the board would, no doubt, have accepted such a location. But no such city offered itself, and the alternative was the neighborhood of a small town, or the creation of a social atmosphere of its own by the university. When it was reduced to this, the board almost unanimously agreed, that it would be preferable to create a society around the university, which should receive its tone from it, and be, in a measure, dependent upon it.

They express the opinion, that, apart from the industrial growth of the place, the families of the students will have strong inducements to settle around the university. These families will attract others, and, very soon, it will exhibit the same aspect as West Point does in summer,—with this superiority, that, besides the transient visitors, who will take this spot *en route* for the southern springs and northern cities, there will be a much larger settled population spending the hot months on the plateau. The chances

are, that there will be too much, rather than too little, society.

By the vote accepting this location, the university came into possession of its valuable domain of ten thousand acres. Of this, five thousand acres, together with certain lumber and mining rights, and privileges of transportation, were a grant from the Sewanee Coal Mining Company, of New York City; and the remaining five thousand acres were the gift of Mr. Grey, a wealthy gentleman of Franklin county, and of other residents of Tennessee.

A draft of a charter for the university was presented to the board at its meeting in Montgomery, by the committee having that subject in charge, and was formally accepted. A blank had been left for the name of the institution, which was filled by the words, The University of the South. Three other names were considered; namely, The Church University, The University of Sewanee, and The Southern University. The latter would probably have been chosen, but it was found to be already appropriated by another institution.

Another subject, not inferior in importance to the choice of a site for the university, and which occupied the attention of the trustees for a much longer period, was the adoption of a plan of education, and of a code of by-laws, for the institution. This subject had been assigned to a committee, previously appointed to draft a constitution, of which the Bishop of Louisiana was chairman. The final report of its proceedings was delayed by the arduous character of the duties involved in its preparation, until the meeting of the board at New Orleans, in February, 1860. This document states, that the first care of the committee was to obtain possession of the programmes, and to examine the working machinery, of the most eminent institutions of learning in our own country and in Europe. It acknowl-

edges the liberal aid and coöperation of our national government, in putting the committee in communication, through our foreign embassies, with the highest sources of information in England, France, and the German States. To the valuable publications thus obtained were added the systems adopted and pursued in our own country. From a careful investigation and comparison of this mass of material, and from personal inspection of the practical operation of the most distinguished American universities, the committee obtained the views which they wrought into the constitution and statutes they presented.

The committee say, that the plan of education they have presented does not follow entirely any existing system, but is eclectic, embracing features which are found in the most distinguished universities of Europe, and others which belong to systems widely different. They combine harmoniously, however, and form an aggregate of all that a university, in the largest sense, ought to supply.

We have already, in part, explained, that the studies in the university are not arranged for a prescribed term of years, but that instruction is given in separate schools, or departments of knowledge, of which thirty-two are named in the statutes, and in which diplomas are awarded upon examination, — certain numbers and combinations of diplomas being required for the different university degrees.

The preparation of the code of statutes and by-laws, which was presented and accepted at the same time with the plan of education for the institution, was also a work of no little labor, especially as a legislative act, additional to the act of incorporation, had recently conferred upon the trustees authority to establish such police and municipal regulations as might be necessary to maintain law and order in the university domain. It is provided, how-

ever, that offenders against the laws of the land shall be left to the civil officer, if claimed by him.

It may be in place here to mention, that no lessee of the university is allowed to sell intoxicating liquors, to permit gambling, or to suffer any business to be conducted on his premises which is injurious to the general welfare of the university.

The only other topics of interest which our limits will allow us to touch upon have connection with the measures taken to obtain endowments for the university.

At the earnest solicitation of the trustees, in session at Beersheba Springs, in July, 1858, the Bishops of Louisiana and Georgia had consented to serve as commissioners to canvass the several States interested for subscriptions to the institution.

As soon afterward as their duties allowed, the commissioners issued a printed communication to the friends of education at the South, which was well calculated to secure a substantial expression of the general feeling in favor of the enterprise. It has also the special value for the general reader, that it unfolds, more fully than any other document in the college archives, the magnificence of the scheme of the proposed university.

The summary of even a brief portion of this able paper will show how practical and far-reaching are the views which it presents.

After illustrating the principle adopted by the trustees, that the endowments of the university should be always preserved inviolate, the commissioners say, that, hitherto, in undertakings of this sort, much of the fund collected has been expended in buildings, and but little has been left to pay the professors, and enlarge and advance the institution. Our colleges have been got up upon too small a scale, and their originators have been in too great a hurry

to put them into operation. We have determined to avoid these evils. We have bound ourselves not to take a single step till we shall have secured five hundred thousand dollars, and we expect to have a very much larger sum to begin with.

This secures us from having a petty affair upon our hands; and we shall take our time in putting the institution into operation. An oak, that is to stand the storms of centuries, does not grow up in a day. The records of Oxford reach back to the reign of Henry III. Harvard is almost coeval with the landing of the Pilgrims. While, therefore, we shall lose no time in the execution of our work, we shall not permit ourselves to be hurried forward faster than either our means or our wisdom shall direct. We are, from the organization of the Episcopal Church, a perpetual body. If one trustee dies, another as good as he, as wise as he, as learned as he, can be found to take his place. Our plans will be arranged upon the largest scale, our curriculum will be made as extensive as literature, and science, and art, and religion, and the advancing civilization of the world, shall require. Our scheme will be sketched out, in its final consummation, upon the most perfect ideal; but we shall fill up, for the present, only such part as our means will allow us to complete, and leave it for those who come after us to finish the detail, as they shall see the necessity and possess the power. We shall thus secure to the South an institution of the very highest grade, and raise up a body of scholars of whom no country need be ashamed.

This paper was issued February 24th, 1859. In August of the same year, the commissioners reported to the board, at Beersheba Springs, that they had given as much time as could be spared from their parishes and dioceses to the work assigned to them; that, as yet, their attempts to collect funds had been, of necessity, almost wholly confined to

Louisiana; but that their appeals had been everywhere received with such an intelligent appreciation of their purposes, and with such a generous liberality, that they felt authorized to say, that they considered the endowment of the university as secured beyond question.

The amount they reported as received, in available funds, was $363,580. Besides this, they reported as pledged by entirely responsible parties, but not yet secured by bonds or notes, $115,000.

The report having been accepted, a resolution was passed, authorizing the chancellor, as soon as he should be informed that the commissioners had raised the entire amount of the primary endowment of $500,000, to call together the executive committee, to take preliminary steps for the beginning of active operations, and to make arrangements for the laying of the corner-stone of the main building, at such time as should seem most likely to suit the convenience of the country.

In accordance with the above resolution, at a meeting of the executive committee, held July 19th, 1860, the chancellor gave notice, that the commissioners had secured the full sum of $500,000 for the endowment.

The announcement was not unexpected, and Wednesday, the 10th day of October next ensuing, was appointed for the laying of the corner-stone.

At this time, a building of wood, two hundred feet long, surrounded by a broad piazza, had already been constructed to supply offices for the university; and the Bishops of Louisiana and Georgia, and Mr. G. R. Fairbanks, the present commissioner of lands and buildings of the university, had each built tasteful cottages on the college grounds. Other temporary buildings were now put up, and every preparation was made for an immediate beginning of work on the central edifice of the university.

The mountain, for a time, became a busy place. The members of the executive committee were fully occupied, at first, in preparing advertisements for all the leading journals of the country, soliciting proposals from architects and contractors for designs and estimates for the university building, and, subsequently, as responses to these advertisements were received, in examining and comparing them. The plan of the building which they finally decided on was drawn by Mr. Anderson, an architect of Washington, D. C., and was estimated to cost about $300,000.

Invitations to attend the laying of the corner-stone were sent by the chancellor to the friends of the institution in every quarter of the country. The interesting ceremony occurred on the day appointed, and was witnessed by an assemblage of between five and six thousand people.

An oration was delivered on the occasion by Gen. John S. Preston, of South Carolina, and addresses were made by many of the invited guests.

But, at this interesting crisis, the supply of materials for the narrative abruptly ends. The oration of Gen. Preston was never printed; and the late records of the university, including most of the surveys, maps, designs, and other valuable papers belonging to the institution, were destroyed by the flames, to which every building on the mountain was consigned during the war.

With the culmination of enthusiasm at the laying of the corner-stone, the curtain falls on the early history of the University of the South.*

---

*The writer gratefully acknowledges his indebtedness to the Rt. Rev. Alexander Gregg, D D., Bishop of Texas, and to Major G. R Fairbanks, commissioner of lands and buildings of the university, for the use of many valuable documents.

For a period of four years, the mountain was enveloped in the clouds which spread darkness over the whole South. But when, at length, they lifted, it was made apparent, that the Spirit of God had been in the darkness, for "old things were passed away, behold, all things were become new."

Without dwelling, however, upon the religious or political aspects of the results of the war, we shall only speak briefly of its influence upon the policy and prospects of the university.

At the close of the period of darkness referred to, the university had to mourn the general impoverishment of the country, the loss of nearly all of its endowment fund, the bankruptcy of many of its warmest friends, and the death of five of the most able and devoted of its original trustees.

It should also be stated, that a condition in the deeds by which the university held its domain made it imperative, that the institution should be put into operation within ten years from the date of their execution, and that this period was rapidly drawing to a termination.

Under these circumstances, the board, at its first meeting after the close of the civil war, felt constrained to provide for a change in the constitution, permitting the use of any funds that might be available, for the erection of buildings for the university.

At the same meeting, the executive committee was authorized to establish and put into operation a preparatory department on the university grounds.

But, except in regard to what is involved in this forced departure from the principles avowed by the trustees from the beginning, namely, that the institution should not be started till an endowment of five hundred thousand dollars should be in hand, and that this endowment should be held forever intact, all the original laws, statutes, and rules of

the university are fully accepted and enforced; and, in the practical workings of its organization and plan of instruction, as well as in the advantages of its location, the institution is to-day enjoying the fruits of the forethought and wisdom and patient labors of its founders.

Nevertheless, it still feels the effects of the adverse circumstances under which it entered upon its working career. It is contending with poverty. Its annual revenues—which are mainly derived from its tuition fees, its rents, the interest accruing from what remains of its original endowment, and the yearly offerings of the parishes in the States to which it belongs—hardly reach the sum of twenty-five thousand dollars. Its means, therefore, are entirely inadequate to the demands of its wide and rapidly increasing patronage. It needs a permanent University Hall, with rooms for lectures, and recitations, and museums of art and natural history. It needs a large and well-appointed building for the preparatory school, and a chapel of stone, in place of the wooden one which it now occupies. It needs more professors and teachers. It needs the instruments necessary for imparting instruction in civil engineering and astronomy. It needs apparatus of all kinds. It needs books, especially books of reference, for its library; and reviews, and magazines, and newspapers, domestic and foreign, for its reading-room; in fact, it needs almost all the equipments of a large university.

Nevertheless, it is doing its work faithfully and hopefully, and is exerting an extensive influence for good.

Though the institution belongs to the Episcopal Church, it is not under the control of any single diocese, but of many dioceses, which is a perpetual guaranty, that it will give no encouragement to extremes either of opinion or of practice; at the same time, its advantages and its honors are equally open to pupils of every faith.

In all its aims and efforts, it is in the fullest accord with the spirit of the new era upon which our country is entering; and we know of no institution that has stronger claims upon the sympathy and respect of the friends of education either at the North or South.

COMMENCEMENT ORATION

DELIVERED AT

The University of the South

Sewanee, Tennessee

WEDNESDAY, AUGUST 3, 1881

By Rev. JOS. L. TUCKER, D. D.

Of JACKSON, MISSISSIPPI.

PRINTED AT THE

UNIVERSITY OF THE SOUTH PRESS.

WM. M. HARLOW, UNIVERSITY PRINTER.

Sewanee, Tennessee, 1881.

SEWANEE, TENN., AUGUST 4th, 1881.

REV. JOSEPH L. TUCKER, D. D.,

REVEREND AND DEAR SIR:

We, the undersigned, a committee appointed by the Students of this University, have the pleasure of requesting you to allow us the privilege of publishing the Commencement Oration just delivered by you—an oration which we are anxious to preserve on account of its rare practical wisdom. Respectfully yours,

W. A. PERCY, Miss.,
W. H. MORELAND, S. C.,
J. D. PARSONS, Fla.,
S. W. KING, S. C.,
C. B. HUDGINS, Va.,
STEWART MCQUEEN, Ala., Chairman.
} Committee.

SEWANEE, TENN., August 4th, 1881.

Stewart McQueen, Chairman, and others of the Committee:

GENTLEMEN—Thanking you for your kind appreciation of my effort to be useful to you, I enclose herewith the manuscript of the Commencement Oration.

Very truly yours,
JOSEPH L. TUCKER.

COMMENCEMENT ORATION

When we look over a gathering of young men one of the thoughts which come with great force to a reflective mind is that here are the future legislators, rulers, governors, workers, business and professional men—here are the future forces of society, the future State. For the State is not a certain number of acres or square miles, but a certain number of people, good, bad and indifferent, mingled together, and having the most complex relations to and with each other.

This thought is one of great interest, then, when we look over a body of young men and lads, and consider how, when their time comes, they will fill the higher positions and greater duties to which they will fall heirs. Which of them will be the leaders and which the followers?—which ones among them will be the greatly successful, which the moderately successful, and which ones the failure? That some among them will be failures is a foregone conclusion; the law of averages assures us of that. The great majority will be fairly successful, but no more; they will be able to earn a modest livelihood, will be known to a small circle of personal friends and business acquaintance, will go through their allotted portion of the three score years and ten, preserving on the whole a decent uprightness though with some blotches which they will strive to forget, will be neither rich nor very poor, will live lives which to the view of others will be commonplace and uneventful, and will

sink into quiet gaves at last, leaving children behind them to repeat the story from its first page to its "finis." This will probably be the history of the great majority. They will be moderately successful, many of them will narrowly miss failure, some of them will narrowly miss great success; none of them will ever have any very clear grasp of the meanings or the possibilities of life. The greatly successful are very few in number, but have certain characteristics in common, of which I will presently speak.

These three classes are of course not sharply divided from each other. In fact there is no division. All the way from absolute failure to great success a close multitude reaches. We do but drop imaginary lines between them when we separate them into groups. Nevertheless there are certain broad characteristics which appertain to the failures, which reach with constantly diminishing force far up into the region of the successful; and, per contra, there are certain strong characteristics which appertain to the greatly successful, which reach downward with constantly diminishing force into the ranks of the moderately successful, sometimes almost reaching into the region of the failures. Some of these varying characteristics and some of the lessons to be drawn from them, are the subjects which I propose to myself to-day.

Broadly speaking, a young man's success in life depends upon five qualities:

First, *the clearness with which he grasps the nature of the possible.*

Second, *the correctness with which he perceives the circumstances surrounding him.*

Third, *the truth of his estimate of his own powers.*

Fourth, *his perception of the relation between himself and his circumstances.*

Fifth, *his energy of action and continuity of purpose.*

We commonly suppose every man to be gifted with a perception of the possible and impossible, but in truth it is

a somewhat rare quality. Consider it a moment. The dreams of childhood are filled with visions of deeds which overleap the laws of nature, and the child's ready faith believes the fabled powers of fairies and genii, of the giants of the earth and air. It is slowly that the child learns the limits of physical possibility, for it is slowly that he learns of natural law.

As the child grows into the boy how often does he muse over grand ideas of what might have been. He reads of the great ideas of great men, add wonders why they did not do those still greater things whose achievement would have been so easy. Had he but been there how would he have pushed those great deeds into triumphs such as then had not been dreamed of.

A little later and we hear a somewhat similar forecast of the future in his Freshman themes and Sophomore addresses, as he pictures the progress of mankind in an Utopian future when the world shall be carried on more wisely. "Let all men do right," exclaims the young orator, "and we shall have paradise!" Why, so we will; but then, unfortunately, all men will not do right, and so we can't have paradise. And so with swelling words and swelling ideas the young man who has not yet learned the limits of the possible, looks out upon the world; secretly thinking how fine a stir he will make among the fossils when he leaps out among them, girt in all the panoply of glorious war, wielding an eloquence and dash and brilliancy and fiery energy such as will scatter all rivals, dishearten all enemies, and even disquiet all friends.

Will he seek the ministry? Well, in a few years he will preach such sermons as were never heard before. The present clergy who hum and haw and say, "er-ah, you-a see-a that so-a——" who really can not preach and who cannot even read if they only knew it or had some kind friend to tell them so—these highly respectable gentlemen will listen with amazement when he, with masterly power, begins to

speak; and they will presently be soliciting him to do them the honor of becoming the Lord Bishop of so-and-so, which he will accept, and will journey about, infusing everywhere new vigor into the half paralized limits of the Church.

Will our young friend be a lawyer? Well, in a few years there shall be a stir among the fossils of the bench and bar. People will go about saying, "Have you heard X plead a case yet?" "No; who is X?" "Haven't you heard of X? not to know him argues yourself unknown. Why, he is a phenominal success, a most wonderful orator, surpasses Webster, Clay, Calhoun and even Prentiss. Reporters cannot report him because they get so interested that they forget to write. Wins every case he touches, knows more law than all the judges. Worth going a hundred miles on foot to hear him!" And our young friend straightens up, and thinks with what an eagle eye he will fathom the very souls of judge and jury; with what biting scorn he will annihilate opposing counsel; with what thrilling pathos he will melt judge, jury, lawyers, witnesses and a vast audience to tears; how all sounds and almost the beating of all hearts will hush as his deep, rich-toned voice rolls forth magnificent periods, until his listeners think they hear Apollo's chariot wheels rolling grandly over the high vault of the sky.

Will he be a merchant? Then in a few years men will see a colossal fortune rising under his strong and able hand. Markets will go down when it comes time for him to buy; or he, with hitherto unknown prescience, will find some far corners of the earth where prices are already down, and there will buy. Markets will rise when he wishes to sell; or he with far-seeing eye will discern where prices are already high, and there will send and sell. Thus will he buy when it is wise to buy and sell when it is wise to sell; until, by and by his name is known from Dan to Beersheba as the synonym of wealth and wisdom.

Will he be a soldier? Alas that there is no war now raging that he might at once begin a career of conquest.

But wars are frequent and one will open somewhere by the time that he is ready. There will he go, and with some deeds of desperate and most daring valor will win a place among the leaders of the armies. Then will he display such a dazzling genius for command, such wondrous strategic ability, such untiring, pushing, rushing, driving energy, that old soldiers will declare they never knew what war was before; and all the world will see the star of a new Napoleon rising luridly through battle smoke to cast a baleful light upon the destinies of nations.

Thus he pauses a little while upon the edge of great deeds, making ready for his high endeavors, debating within himself upon what fields and with what weapons he will conquer wealth and glory and make himself a model for the young.

A few years later we may see him in some humble and obscure walk of life, treading in the same dull path his fathers trod, content to earn a modest livelihood, counting his baby's teeth and railing at the cook. His once soaring ambition now labors heavily with petty schemes to add a few dollars to his monthly earnings, his gigantic energy exhausts itself in tilting back a tavern chair, and his burning eloquence expends itself in describing to his boon companions the tedious details of a fishing frolic.

What is the secret of this change? It is that he has found out the strength of his environment, the nature of the possible. The touch-stone which unlocked his eyes and opened his vision to the impossibility of his previous dreams, was the necessity of earning a living. But for that, he might have gone on dreaming of greatness forever. But when he found experimentally, that food, shelter and clothing must be paid for with money, and that he could only get money by ordinary work, and that it took a great deal of work to get a very little money; then his eyes began to open. When he found further, that a great many other men were also working for money, and that there seemed to be more men to work, than work to do, so that

strife was sharpened by competition; then his eyes opened a little more. When, a little later, the question was complicated by wife and children—he settled to his groove and became contented; or, if not contented, constrained to submit from sheer inability to help himself. One after another his illusions have vanished. He has discovered that men pay no respect to unproved genius. He has discovered that he must begin at the bottom of the ladder and work up, and that twenty men will dispute with him for the possession of every round. If he do not like this scramble for small successes, this pulling and hauling and intensity of selfishness, and thinks to stand back until the great opportunities come, very well; no one will object—if he has an independent fortune. If not, if he must earn a living, there is no help for it; he must take part in the world's strife or starve.

In common parlance, this process of disallusion is called 'learning by experience,' and the young man is called 'visionary' until he has completed it. When he has thus been taught by experience, what is it that he has learned? He has learned the nature of the possible, the ordinary condition of human life. Before this time all his efforts were futile because misdirected; after this time he may labor with some hope of success; and now, too, his real powers will be tested. What he has learned is simply the order of nature; what lies before him is how to work in unison with this order of nature so as to bring out, develop and strengthen his best powers, and attain the utmost result possible to them.

Here is where all mediocre men fail. As their first and boyish view of the world and of the nature of the possible was erroneous, so also is their second view. At first they thought themselves stronger than circumstances, able to compel success in spite of circumstances. After their first few tussles with circumstances and overthrows by them, they conclude that it is no use to fight against such odds;

and so give up all hope of rising above the general level until fate shall be kinder and circumstances open an easier road. Of course fate never is kinder, circumstances always remain on a general average about the same, and so they remain what they were born to be, probably, mediocre men all their lives.

The cause of the failure to grasp the true possibilities before them is shown the moment they begin to talk of affairs beyond their actual experience; then they show a boy's brain yet, in spite of a man's statue and a man's years, and we hear them utter the same extravagant estimates of the possible. Here, as an illustration, is the twin brother of the young orator's exclamation which I quoted a little while ago, 'Let all men do right and we shall have paradise.' In 1861, as Mississippi was hesitating on the verge of Secession, a noted polititian of the Bombastes order visited a certain city of that State to persuade the people to join in that movement; and a large audience gathered to hear him. "The North will never fight," he said, "I will guarantee to hold in a lady's thimble all the blood that will be shed, and will drink it to the health of the new nation!" The history of the next four years is a sufficient commentary on that man's grasp of the possible and his comprehension of the circumstances surrounding the act of Secession. Our true leaders, the generals of the armies, never fell into that mistake, but many of those who thought they were leaders did. The first shock of real conflict unhorsed those men from real leadership and put them in the only places they were competent to fill, that of obstructionists; where they quarreled with the generals, hampered every movement of the true fighters, and exposed their own incompetency with every act and every utterance. Of course when failure came, they blamed fate and the generals. "There are personages who feel themselves tragic because they march into an impalpable morass, dragging others with them, and then cry out against the gods."

The power to correctly understand the circumstances surrounding one, is partly a natural gift and partly an acquired one. He who has it, possesses one great element of success, he who has it not never can succeed in anything; that is, not beyond the point to which his comprehension goes. Beyond that point, as he cannot see the circumstances and perhaps would not understand them if he could, all his ideas of probable results are hazy and uncertain; he does not know anything about the forces that will come into play, and so, of course, knows nothing of what their action will be. When such an one ventures large predictions in an unknown field, he displays an essentially mediocre mind, as one who has learned nothing by experience in former ventures. We expect this of the boy because he has not yet had his first rough tumble with the world with heavy stakes and no backers; but when we see a man playing a boy's game, we know that we have found a fruit that will never ripen and is not worth tasting. "Before steel can be burnished and fitted for perfect use it must be shaped by mighty blows. The work of the hammer only the hammer can do." And so before the youth has passed under the hammer we expect flaws in his working powers; but the hammer can never give a good working shape to poor steel. We expect the youth to have swelling thoughts about the world and his future part in it; the hammer of experience will soon bring him down into good working shape if his metal be good.

Another somewhat rare quality is a correct estimate of oneself. Of course it is usually lacking entirely among the utter failures. These overestimate themselves habitually, and are always at a loss to assign the true cause for their want of success. They always take a childish view of their own lives, just as the would-be statesman does of the affairs of nations. They say—"I never had a chance to make anything of myself, circumstances were always against me." Much as the slow boy at school complains that he cannot

stand higher in his classes because there are so many other boys. When these failures see themselves always failing and other men all around them succeeding, spleen superimposes itself upon childishness, and in their periods of depression we hear them speaking of enemies, and asserting that there is a sort of conspiracy in society to prevent their rising in the world. They fancy themselves the victims of jealousy and charge all their stumbles upon the machinations of enemies. In this the irritated feeling within them seeks for justification rather than for self-knowledge. They can as little see the faultiness of their conduct as the rest of us can see the faultiness of our arguments.

This overestimate of self is very natural in the young; for every month they are conscious of mental growth, and so have a certain justification for presuming that such growth will go on indefinitely. It is natural, too, in all of us; for every man not an utter failure goes on growing mentally up to the time that his leaf begins to turn sere and yellow, and thinks that he goes on growing after that. There is pathos in that. The old man ever thinks that he himself is the first to discover his failing powers, whereas his friends have been wondering for years that he was so slow to perceive it.

If some mortifications and failings are caused by an overestimate of self, far more of half-failures, the mediocre men satisfied to be mediocrities, have been caused by under estimate of the possible to him. That is, an under estimate of what is possible to him under his present circumstances. It is partly a shrinking from risk, partly a shrinking from labor, but mainly a lack of perception of what might be done with sufficient labor. Such ones see the difficulties of their position, but do not see how to fit themselves to that position so that only labor is needed to overcome the difficulties. Many men settle down contented with a fourth or fifth rank, who might fill a second or first, because they understand a portion of the circumstances but not all; they

see their relation to a portion of their environment, but not all; and they have energy enough to overcome a portion of the difficulties before them, but not all. Why not? In some cases doubtless from lack of mental calibre, but more often from mental inertia. Let me illustrate my meaning. I know a young lawyer of fine abilities, who is very ambitious and very laborious. He burns the midnight oil in studying law, and certainly does not spare any effort which he conceives to be necessary in fitting himself for eminence in his profession. This he has been doing for years and will probably continue doing to an indefinite future. According to his estimate of his circumstances, and of himself in relation to his circumstances, the needed element of success is knowledge of the Law; and so he labors almost exclusively to acquire a profound and extensive knowledge of the law. So far good. He does need such a knowledge of the law; but he also needs something else which he has not thought of, because it is not among the traditions of the courts in which his practice lies. He has no facility of expression, but is not aware that he particularly needs it because he is never pitted against counsel who have it. Yet to those of us who are not lawyers, this almost universal absence of ease and correctness of diction in the legal fraternity is a matter of continual astonishment. Who of us has not listened to the pleas of counsel in a court of justice with a feeling of wonder that men so gifted in everything else were so deficient in the power of expression; or rather, that men who have evidently labored so long and so successfully in mental preparation, have so neglected to train themselves in the equally necessary art of speaking connectedly, correctly and fluently? If we go into a court of justice and sit down to listen, this is the first thing that strikes us. If we have no pecuniary or professional interst in the case, we quickly become wearied with the slow, stumbling, hesitating utterance, the constant mental search for words, the continually recurring substitution of another

word for a word already spoken, the withdrawal of a phrase and presentation of another, the awkward gestures, and the frequent long pauses while the speaker is trying to think what to say next. Certainly what wearies us wearies the jury, only their duty compels them to listen and endeavor to understand. The astonishing thing is, that lawyers do not themselves perceive the height and depth and length and breadth of this deficiency, or the power in their profession, that a fluent and correct diction would give them. Any one of them would be amazed, and probably not flattered, could he see in print his spoken words exactly as he uttered them, with dashes for the pauses. Not long ago I heard an eminent lawyer speak something in this way:

"May it please the court,——" here he paused to hunt for his pocket handkerchief, exploring one pocket after another until he finally found it in his left coat-tail pocket. This by-play was so prominent that every movement of it has impressed itself upon my memory. Having found his handkerchief, he began again. "May it please the court——and gentlemen of the jury,——" here he blew his nose like a penny trumpet. "My friend on the other side ——the opposing counsel——said that a——that-ah—in his opinion——the defendants in this case——were——ah—— in error——" here he became too tangled to proceed in a straight line, and had to drop the knot and go back a little way. "My friend asserted that ah, the point of law made er, by my colleague was erroneously taken. I will read the decision——" here he picked up a book and seemed to find it a wrong one. "I will read——that part of——the case ——ah——which——bears on the question——the point at issue——." Here he stopped altogether for several minutes, searching for the right book, and then for the right place in the book. During this interval one spectator went out, the judge and lawyers sat patiently and impassively, evidently looked upon all this awkwardness as a matter of course; the jurymen shifted their positions and hunted for spittoons,

while I thought to myself, "My eminent friend, if I began a sermon as you begin a plea, your criticism upon me would be considerably more emphatic than mine upon you." I supposed that of course the eminent counsel would do better after getting fairly started, and so he did in some measure, for he warmed up into a very noble speech; but from beginning to end there was a continual succession of instances of bad grammar, bad logic, bad rhetoric and bad spelling, if one may judge of spelling by pronunciation; while in beginning each new point there was the same hesitancy and stumbling over all the pebbles in the way, until I grew weary of making notes. How much more eminent this eminent man would be if his early training had taught him to marshall his thoughts logically and consecutively, and to launch them forth cleanly and correctly, clothed in good English decently spoken.

My young friend who was learning to be a lawyer, sat there in court, drinking it all in, never perceiving the one radical defect which went far towards spoiling it all, and would have spoiled it had there been a really good speaker on the other side. And so, could my young friend rightly understand his environment, he would work a little less at law and a little more at elocution.

We see precisely the same thing among the clergy, for how rare it is to hear a good reader among the men whose most frequent public duty is to read. They read the Bible as if they were set to convey words to the people instead of thoughts; thus they make the essence of God's revelation to man to consist of the husks of words, rather than of living thoughts lying beneath and beyond the words. A monotonous reading obscures the thought which God sends to man, while a reading with incorrect inflections, erroneous emphasis and misplaced pauses, very often actually changes the thought, and makes the Lord say something that He did not say, or omit to say something that He did say. It would seem to be the custom of the clergy generally to

regard all such matters as trivial, and suggestions of possible improvement as impertinences. One cannot refrain from wishing that they could hear the comments of their congregations, or could see the tones of their own voices in a verbatim report. I recently heard a rendition of the fourth commandment, which ran something like this: "Rmemmbr tht THOU kee poly t' Saabth dayee. Six day shlt THOUOO laboran dwawl tht THOUOO hastodo (pause). But th' Sevnth days th' Saabuth thuth th' Lawerd THYE God. N'nit THOUOO shlt duo manrov worrk. THOUOON THYE sonun THYE daughtran THYE man-servant 'n THYE ma-a-id-servnt, THYE cattlan th' stra-a-ngr thut his wuthinn THYE gates."—and so on, until one felt as if one's ears had been boxed with personal pronouns.

Another Reverend gentleman whom I heard read the Service not long ago, had evidently in some past time wrestled with the word "and" so severely that a reminiscence of conflict yet breathed through every utterance of the final *d* in that word. Another, to whom I recently listened, seemed to have swallowed a box of percussion caps which exploded irregularly behind the most unexpected words, projecting the unfortunate sounds violently forward to the surprise and amusement of all not hopelessly accustomed to the speaker.

Of course these Reverend gentlemen are wholly unconscious of these tricks of utterance, since no man voluntarily makes himself or the Service ridiculous; and they probably are never vexed with the corrective criticism without which no public speaker is safe. Undoubtedly they need clear sighted wives who, having become disenchanted, are not blind worshipers at their husband's shrines, who have the courage of wifely conviction, and are as determined to cure their husband's faults as their husbands are to doctor theirs. Who but a wife can be sufficiently severe? If a brother clergyman attempts a criticism he must be so gentle and deferential and polite that he makes no im-

pression; or if he put one drop of truthfulness into his suggestion, he becomes impertinent. If a Bishop point out a fault with force enough to make it seen, he is an intermeddler, a tyrant who infringes upon the rights of his clergy. If a layman attempts it politely he does no good, if forcefully, he is an ass kicking at a lion. In short nobody but a wife can demonstrate with sufficient pointedness and pertinacity that just a little, small, infinitesimal change is needed to make her lord's reading absolutely perfect; but that, until such change is made, his reading is absolutely ridiculous. How often we meet clergymen with whom we become quite charmed, who evince in conversation good mental power and wide reading, yet who seem to be utterly unappreciated by the laity and the Church. Once hearing them read and preach explains the reason. They know how to use their minds, but not how to use their voices. They can handle some of the tools of their vocation with fair and creditable skill, but are so awkward and clumsy with other tools that they spoil the work done with the first. They are like a carpenter who essays to build a house for you, and brings you a good plan, beautifully drawn, with all the calculations and estimates correctly made; but who, when he comes to the actual building, uses the practical tools, saw, plane and hammer, so badly that he spoils his own plan and gives you but the abortion of a house to live in; a house that is a pain to your eyes, and a vexation to your spirit. So the work of a Clergyman in his study, while laboring with his books, his brain, his pen, is preparatory. He builds the house when he comes to stand before the people to teach. This is his real work, the work which he is sent to do. As he succeeds or fails in this, so is he a success or a failure as a Clergyman; yet he will spend long years in earnest study to learn how to do his preparatory work, and trust to luck for skill in his more important labor —that labor in fact, upon which all the value of the other, to any one but himself, depends.

Of course a large part of this blindness as to the relative values of knowledge on the one part, and of the power of imparting knowledge on the other, is chargeable upon the Theological Seminaries; which seem to ignore the fact that to a Clergyman, knowledge is useless or very nearly useless unless it is accompanied with that readiness of thought and power of clothing thought with words, which give a man power before an audience. And so, too often, they turn out the young student with the mind of an athlete and the voice of a baby, with a brain full of thoughts and vacant of words; unable to express his own thoughts, or render the thoughts of another without obscuring and belittling them with tricks of manner, inflection, emphasis and pronunciation which make the only impression which the audience remembers. So common and wide-spread is the dissatisfaction at this state of things, that there has arisen a party who insist that the monotone is the only safe and reverent delivery. It would be but a few steps further in the same direction to suppress the human voice entirely and insist upon a congregation sitting in silence, to read printed prayers and a printed sermon.

A clear view of the situation would show these circumstances. A Clergyman is sent to read and teach in public. The Bible and the Prayer Book give him the matter which he is to read; and his education and study the matter which he is to teach. All this is preparatory. When he actually stands before the people his real work begins. If he cannot impart his message easily, gracefully, forcibly, impressively —he is a failure; and he is worse than a failure if he make himself or his message ridiculous. Much of this also applies to the lawyer, for his real work begins when he stands in Court to plead his case before the Judge and Jury. A lack of clear perception of himself in relation to his circumstances is the cause of the whole or partial failure of many a Clergyman and many a lawyer.

And this brings me to the last of the five elements of

success in life, and the one which I believe to be the most important, the most universal of all; for it is my impression that five men fail from laziness where one does from lack of mental ability. Of course a man cannot succeed beyond his mental calibre—but what is his mental calibre? what fixed it? what made it small but laziness? No man's brain ever stops growing before extreme old age, unless he stops feeding and working and training it; and if a man while he is yet a boy stops studying, stops all reading except for amusement, never feeds his mind with solid food, nor gives it regular and frequent training in serious and earnest endeavor, is it not manifest that his brain must stop its growth and remain a boy's brain always? Of course years give it a certain hardness and firmness of texture, but after a very little time it becomes almost or quite incapable of further growth, fixed in its mediocrity forever. A mind of this kind you may always know by certain infallible ear marks—wherever you find a man who reads nothing but newspapers or who varies his newspapers only with occasional novels; who hates a serious book of any sort if it requires mental labor to assimilate its contents, who does not like books anyway "because they are too long and take too much time," there you have a mind that has stopped all general and symmetrical growth, though it may still be making progress in some special direction. Such a man may, for instance, be intently studying market reports in the papers. He may be making comparisons and deductions, and may be risking his money upon the results of his study. There are thousands of men of this stamp, who are successful in life because they are growing, even though their growth be onesided. But where there are thousands of this stamp there are tens of thousands who are too lazy for even this. And the ear marks are—that even in their newspapers they make no study of anything, no mental effort. They never turn from newspaper to map or encyclopedia. They read half vacantly as if they were thinking of some-

thing else, and within a few hours after they are through could not tell anything beyond a bare outline, if even that, of what they have been reading. Such men treat their minds as an imprudent mother does a delicate child—she keeps it as much as possible in a cradle, rocks it, pats it, sings to it, tells it silly, easy and short stories, requires no labor of it, or if imposing a task allows three or four times the ordinary time to do it in and suffers it then to do the task in a slip-shod, incomplete and careless way. In short she amuses and never trains it.

So with the vast majority of men—they do just work enough to make a living, and stop with the last stroke of the obsolutely necessary. If they have any sort of a mental task to do they take twenty times as much time as is necessary, or if forced into a quick decision pride themselves forever after upon having evinced extraordinary penetration, and love to tell the story of how they did it. Who has not known such men? Their minds are too flabby to work without great fatigue and a sense of extraordinary effort, yet they do not know it. Look around the world, how many hundreds of them do we meet on every side. Some years ago I spent some months at a country resort. The tavern keeper was a man of this sort. He had a large, lazy looking but powerful physique, and an utterly and irredeemably lazy mind. He would sit alone for hours on a woodpile whittling a stick, saying that he was "thinking." When the sun reached the woodpile he would transfer himself to a chair in the shade, and think all the afternoon. Once or twice a month he would go a fishing—a peculiarly congenial employment to vacant minded men, and occasionally to busy men who wish to be temporarily vacant minded. He was fifty years old, and had probably spent forty of them in mentally growing flabby. There was a young man there, comparatively young, twenty-six years old, following in the same path: who confided to me that the height of his ambition was to be a clerk in a country store, or the keeper

of a country tavern. Why? Because there were no risks to run and not much to do. He, too, wanted time to think. In a country full of waste land waiting for hands to work it, full of opportunities for enterprise and labor, he was vaguely dreaming of going to Texas in search of more favorable circumstances. In the same place was a country druggist, who had three or four customers a day, and sold patent medicines to them at a sufficient profit to have enough to pay his board and get a new suit of clothes once or twice a year. This man spent most of his time in two interesting occupations—playing checkers, and thinking. The little porch in front of his store was always full of men, the same men year in and year out, similarly occupied. In every little country town all over this land are thousands upon thousands of men doing just that and no more; thinking that they are living while they are only vegetating. In every town wherever I have lived, whenever I have walked "up town" or "down town," I have seen many clerks sitting or standing around on a dull day, passing away the time—thinking. As the dull days last from March until November in our climate, we may conjecture the amount of thinking done in any average Southern town; enough to float the Ark. One day I sat down by one of the young thinkers—who was a very good salesman when there was anybody to buy, but was now deep in a large employment, literally immersed in thought tilted back in a chair, under the awning in front of his store—and asked him what he was thinking about? "Oh, nuthin';" said he, very truthfully I believe. Two hours afterward I passed again and he was still there; and the next day I found him there beginning his labors early, still a thinking. Not long after that I heard his mother speak of "Poor John, he works so hard; he comes home at night almost worn out!" And I thought what a good thing it would be if only he had somebody to wear him out or make him work. It is the way of the world however. The lordly man goes down town to his office or store, spends the whole day in

almost literally doing nothing, and, naturally somewhat tired of it, comes home at night to be coddled and petted and sweetly sympathized with—by a woman who has really been working hard all day long, whose feet perhaps ache with running about the house, and whose fingers are sore with stitching his shirts.

But see the waste of time! Such men are not only not growing, but are retrograding. What wonder that in a few years they become unable to read a book that requires thought? Their minds have grown so flabby that they cannot even follow understandingly the printed thoughts of another!

Some years ago, a young man came to me and said that he wanted to become a clergyman, and asked if I could help him or show him the way. I said, yes, I could easily do that, that we needed clergymen of the right sort badly. After some conversation I found that he needed about two years' study in the classics and general literature before he began theology proper. Then I asked him how much money he had. He said his father could let him have eight or ten dollars a month. "Very well," I said. "Go up to Oxford to the State University, join a mess of young men there. I can help you in that. You can join with ten or twelve young men who live as we did in the army, take your turn at cooking, washing dishes, making beds, etc., and wash your own linen. Your living will cost you about five dollars a month, rent about seventy-five cents a month, books the rest. In vacation go out into the cotton field and lay by a little spending money. It will be hard work, but it will make a thorough man of you. Try this for the two years and come to me again, and I will show you what to do next. In the mean time if you get in any difficulty that you can't manage alone, write to me and I will help you."

I saw that my young friend did not exactly like this plan, so, a few days afterward, I proposed another. He told me that he thought he could get employment in town; so I said

that I would furnish him books that he might study during the day, and come and recite to me at night. "Suppose I should be too busy to study?" he asked. "Very well," I said; "on those nights you could not recite of course, but we could talk awhile on the subject matter of your study." He said he would think of it, but as he never came back to get the books I concluded that he enjoyed the thinking. I have seen him almost every week since, in the winter season standing behind a counter and occasionally waiting on a customer or warming himself by the stove; and in the summer season, seven months out of the twelve, seated in the shade on a dry-goods box, laboriously discussing unknown topics with street corner philosophers, who think they know the world and all the ways of it, or still more laboriously engaged in that deadly occupation of thinking. Deadly it is, for it slaughters our young men in thousands. I think probably the Church had a happy escape from that young man.

What an occupation that is, that dry goods clerking, for a young man with brains and hands, a man's head, and a man's thews and sinews; measuring ribbons and counting out papers of needles and pins! It is an occupation that belongs of right to women and girls; a man might as well be a dress-maker. Yet how rarely does the manliness of a young man revolt at it. I have known of one instance of such rebellion, only one, I am sorry to say, but that is a ray of hope, for if one such instance is known to me there must be others somewhere. It was eleven years ago that a young man came to me saying that he was utterly disgusted with clerking and wanted some manlier employment. Not knowing exactly how to help himself he wanted of me not help but suggestions how to help himself. My first thought was that he was probably a lazy clerk that wanted "more favorable conditions." So I told him to come back to me in three days and I would tell him what to do.

I went to the firm who employed him and asked one of

the partners what sort of a clerk he was. "What, Henry?" he asked, "Henry is a good clerk, none better, a trifle short with customers who don't know their own minds, and a little too candid with customers who are frightened when they find that cheap goods are not as good as high priced ones—but, on the whole, a good clerk." After a pause he continued, "I found him the other day trying to find out why one piece of cotten cloth sold for twelve cents and another for sixteen cents; and he told me that there were fifty-four threads to the inch in one and seventy-two in the other."

Here was clearly a young man whom it would pay to help, for I further found that he spent most of his evenings reading serious and solid books. But when the three days went around he did not come. However, he soon after apologized, saying that he was too busy. At his solicitation the firm had transferred him to the warehouse as their shipping clerk, and now he had a manly sort of work to do. The head of the firm also told me that he was the best shipping clerk they had ever had.

Five years after that he was an editor, and is now something else. I am afraid to say what, lest his personality should be discovered. But if he keeps up his habit of reading and study, in a few more years he will never feel the lack of college training. He is beginning to make a mark already, and will certainly leave an impress upon his generation. It is very plain why he does not need to go to Texas in search of more favorable conditions; he evidently has a way of making his conditions favorable where he is.

I have spoken to little purpose thus far, if in what I have been saying my older hearers have not recognized truths of their own experience and thoughts of their own thinking; and if my younger hearers—those of them at least who have listened—have not thought that it was probably true because it was so dry. In fact all serious things are dry—in the youthful sense, certainly all serious work is; and all

sauces and condiments to make them palatable must be furnished by the worker himself. These sauces and condiments, the stimuli that give an appetite for work, come from each man's perception of his circumstances and of himself in relation to his circumstances. He gives his exertion where he sees his exertion needed. If he needs no more than a living, he exerts himself no more. This, as I have said, is where most men stop, taking but a languid interest in anything beyond. It is also where most students stop; for the equivalent to this earning a living, to the student, is to get through the day and its lessons.

He who cares nothing for the lessons is, of course, a failure as a student. Whether he will also be a failure as a man will depend upon how he responds to the pressure that circumstances out in the world will put upon him.

This earning a living is, of course, the first object with all men. It is pursued by some with a sense of accountability to God, which moves them to reject all methods which would not please Him. By others it is pursued under a sense of accountability to family and society; but by the vast majority of men with no sense of accountability at all, only with a wish to stand well with their neighbors.

When this first and greater object is assured, then lesser objects come into play; and because for the time men have no solicitude about the greater object, the lesser ones become most prominent. As we look around the world, the prominent men, those who first catch our eyes and seem to us to make the staple and the force of society, are those who are laboring for these secondary objects, wealth, station, political power, etc. And they are the force of society, because they earn their own living easily and then have a great fund of force to spare for other objects.

But these, because they are prominent, must not mislead us as to the true constitution of society, which is that the vast majority of men expend all the working force they have in the main object, and have no energy left after earn-

ing a living, except for self-indulgence. They are fairly well content if life gives them and those dependent on them food, shelter, clothing, and an average share of the homely and domestic joys and comforts. Bear this in mind or you will fail to rightfully appreciate what may be done—the possibilities open to the man of sufficient strength and energy. He who has such energy with courage behind it, and a clear perception of circumstances so that he knows where and how to expend his energy and courage, will have a field before him bounded only by his absolute mental strength and the length of his working life before his powers begin to decay.

Of course with the lack of energy one only drifts, and very many men have drifted wrong. I know men too old now to change, who are utterly misplaced in life. Brokers who should have been lawyers, lawyers who should have been physicians, planters who should have been merchants, merchants who should have been clergymen, clergymen who should have been—well, one whom I knew ought to have been a merchant, the rest whom I have in mind as misplaced clergymen are too enormously lazy to have ever manifested any bent in any direction.

Most of these misplaced men, farmers, lawyers, merchants and all, had a more or less distinct consciousness all the time of what their true bent was, but were not energetic and persistent enough to compass it. They suffered themselves to drift where they are. We may call it drifting, they may call it the force of circumstances, but I tell you it was laziness. Where circumstances seemed to place them, there they stayed; not having energy enough to study, to read, to work, to labor—to fit themselves for a better or higher or more congenial sphere. They had ambition enough to fill with decency the place they had, and worked just hard enough to keep it, but not one stroke more. Whatever advancement came to them was drifted to them. They were like the negroes who have cabins on the river and get their

firewood from the Mississippi driftwood, and when the fire goes out for want of fuel, they sit down on the levee to wait for it, and curse the river when none comes. All the while there is an axe in the cabin and thousands of acres of cottonwood waiting to be cut. But—it is pleasant to think that one's misfortunes come from the irresistible force of nature and not from one's own faults.

Of course these gentlemen, who have drifted into uncongenial work never suspect this unpleasant fact—laziness as the cause of drifting—themselves. Every man has a good opinion of himself however clearly he may judge his neighbors. Each man, when he sits down to judgment, makes an exception of himself, and lumps his neighbors together as reprobate.

I am inclined to think that, although there are many exceptions, the vast majority of men suffer the tide of circumstances to drift them on whither it will, laboring no more with sail or oar than to steer clear of the rocks that would wreck them. Is it not true?

Look at your own little world here! Here, to be sure, you are under "governors, teachers, spiritual pastors and masters" who lay out your daily tasks with especial reference to the future; but how much of those tasks would be done were there no constraint? He who labors here only because he is constrained to do so, out yonder in the world will labor no more than he will be constrained; and by and by the only constraint will be the necessity of earning a living.

Now the great mass of men are thus indifferent to any nobler motives because they have never had a clear view of the great possibilities in this thing that we call human life. When they were young and impressable they had nothing in their lives to excite greater thoughts, no contact with men whose minds were alive with divine energy and hearts on fire with nobler purposes. They caught no spark of greater things. Their sole contact was with clay, and so

they grew to be like clay. They saw no contest save for earning a living, and were unconscious of any other as within their reach. In this mould their minds stiffened and hardened with age, and into this mould their children are growing up.

But you have been chosen out from this great throng, and have had your feet set better ways. Some one has labored for you, some one is now laboring for you to lift you up a little while above the curse of Adam, to give you a large chance for better things. You have not now to work all day under that curse to earn a living, and study in spare hours and at night to prepare for coming days. And those of you who do no tfeel—according to your years—the weight of coming circumstances, will never feel them.

He who lives in the present now, who fits himself only for the present, who floats only with the tide, will be always in the drift of circumstances. But the young man who is within sight of the world's great ocean should have the sense of waves upon him, and prepare for deep water and strong gales.

To many of you, doubtless, such thoughts have come, and you have dreamed of great empires and high endeavor. Such thoughts are vague and worthless unless they give a spur to present effort. Look at the present harvest if you would know the nature of the seed you sow; its fruit now will be its fruit then. He who perceives a possibility within himself of rivaling Napoleon or Hannibal, of surpassing Clay or Webster or Calhoun, perceives also and very clearly, the difficulty of surpassing his schoolmates in his classes; and he shrinks from a contest which would strain his powers and curtail his play time. Yet if his high thoughts lead him not to present effort neither will they by and by.

For see—he fills his future world with dummies, men of straw, whom it will be easy to surpass; and it never occurs to him that out yonder in the world he will have these same schoolmates to contend with. If it be difficult to sur-

pass them now so will it then. They will not stand still any more than he. If he cannot fly past them in the work of school neither can he in the work of life. If it require long continued, patient and strenuous endeavor to surpass them even a little and in some few points only here, so will it there; and if he shrink from effort now, so will he then. Laziness does not belong to youth alone. Like all other things it grows under the hand that feeds it. He who sits on a woodpile here, will, when he gets out into the world, sit on a woodpile there, while other men gather the chips.

Be sure that all men are not lazy; some men work. There are prizes abroad; who gets them? There is a President, there are Cabinet officers, there are Senators and Governors —there are great men everywhere. How came they to be great? Ah, they worked while others dreamed. What are you, a worker, or a dreamer? How much of a worker? How large a difficulty baffles you into giving up? Is it a difficulty that some one else has solved?

Be sure then that out in the world you will strike difficulties that will baffle you, while other men will come along, solve them and walk over you.

Where did they get the power to solve them? Ah—years before—they were working while you were dreaming.

The work that you did as a task to get it done somehow, they did with an eye forward to these very difficulties with a very purpose to prepare for them. You drifted, they labored with wind and wave and oar, preparing themselves against deep waters and adverse storms. When fortune's gales come blowing, then, they are ready and set forward on their course; but drifters must seek a harbor when the wind howls and the spray flies.

Ah—this drifting laziness is cowardice! A man shrinks from putting what appears to him a useless task upon himself. Shrinks from lifting a man's burdens and would fain carry only a child's. Shrinks from the sternness of self-discipline, and would fain lie in the shade and feed himself

with lollipops. Meantime, after he has passed the time for making ready, great opportunities rush past him, and other men, who have trained their thews and sinews by long and secret exercise, sieze them and ride on to fortune.

He who would succeed must cast off dreaming, shake the scales of childhood from off his eyes, and look at the facts of his situation with the clear eyes that shrink from no unpleasantness and seek for no excuses.

Facts are never dreamy nor vague nor uncertain; they are not in the clouds overhead, nor in the earth under foot; they are always on the level and close at hand.

The man whose life's work is worth anything, is one who knows exactly what his present situation is, and what he ought to do with regard to it, and who has a patient energy and persistence.

How often we hear men wish they had so-and-so's capacity for work and capacity for perseverance. It would be as wise to wish that they had his eyes to see with. They have eyes of their own, if they cannot see, it is their own fault. This wish to have another man's capacity for work or perseverance always, when I hear it, fills me with impatience.

If a man wants perseverance why don't he persevere? Is he not master of himself? If not master of himself let him select a master and obey him. If he will select me I will make him persevere. If a man who thinks he cannot persevere had a dozen lashes every time he failed to persevere, he would soon learn the art. What folly, then, to say he cannot do a thing which severity would easily make him do.

This thing called patient persistence does not imply that a man overworks himself, but simply that he sticks to one thing, whether he likes it or not, until he gets it done. When you begin a text book here you keep at it daily, a little at a time, until you get it done. Here, you do this because you are obliged to. The man who laments a lack of perseverance only confesses that he cannot rule himself

as efficiently as the mild discipline of a school would rule him. That is, he confesses that he is still a boy and needs not only rules but masters to enforce them.

Such an one may be a man physically, but he lacks something of true manhood mentally; having a weak will he needs the stimulus of penalty.

All these qualities of which I have been speaking, will come by training. He who early forms the habit of looking at the facts of his situation exactly, will in a few years learn how to estimate them all correctly. He who early begins to shape himself to fit in with his facts, will soon learn how to do it quickly and exactly. He who early begins to govern his conduct in accordance with his environment, will first learn how to do it skillfully, and then how do it forcefully; and then he will shape his circumstances. He who begins early to put constraint upon himself, not because he is obliged to but because he choses to, will soon learn how to be the master of himself and to rule his own spirit. He who early begins to persevere, of his own free will, will by and by find that perseverance has become a second nature.

Furthermore: He who neglects to train himself in these things, is actually training himself in their opposites. Any man on earth, not an idiot, who cannot persevere, has deliberately, lazily, made himself into a weakling. He did not do his duty when he could and so has lost the sense of duty in performing duty; that is, the shame of not performing duty.

Perhaps he pities himself when all the feeling he deserves is contempt.

The fact that we are forming not simply habits but traits of character, constantly, in all our performance or neglect of duty, is one that we continually forget. But it is a truth that explains why and how life is real and earnest. The single events of life, most of them, are not especially important, but the fact that each one is an increment, each

one goes into its place to make up the thing called I, the *Ego*, the being that must live, act, and be judged—that shows the importance of all events—the reality and the earnestness of every day of life.

My young friends—the world lies a little way before you, and soon you must go forth into it, to play a man's part or a coward's.

The world! That name suggests many things, and has a vague sound to many of us; but the truth of it is this—the world is simply a great mass of people cast together in groups or multitudes. Most of them are where they are by accident of birth, some by the drift of adventure, some by deliberate purpose, seeking gain or pleasure. Wherever they are, their differences are on the surface; they are alike in all essentials. North, South, East and West, human nature is the same.

The leading facts of human life, and the leading faults, follies and virtues of human nature do not greatly vary from the great lakes to the Gulf, from the Atlantic to the Pacific. Wherever you may cast your lot your problem will be the same that all men must solve, and all the factors in it about the same. Everywhere there is a great mass of mediocrity, but he who would rise above it must work, *work*, WORK. It is like treading water—a little effort keeps your chin just above the gurgle, where all other chins must be or die; but if you would rise head and shoulders above the mass, you must work hard and work persistently.

And how we need workers! Ah, there is a great need for earnest men, for clear-headed, clean-handed, whole-souled men. Out in the world there is so much to do. There are such great masses of ignorance, crime, sorrow, suffering—such blind, dumb misery lifting up pleading hands to a Something that they call God, but think of as Fate. Misery that does not know that it is miserable; content to lie in rags and poverty and squalor because it has never known

anything else, and knows not now that anything else is possible. There is such corruption in the body politic, such scrambling for office, such greed overleaping righteousness, such contention in wickedness, such tyranny of the strong over the weak, such mazes and masses of evil, that one stands half bewildered before it all.

We need men, strong men, strong enough to earn a living and have energy enough left over to work out some profit to the world. Men with hearts large enough to hold all personal affections, and leave some room for wider sympathies. Men with trained minds able to do their own work, and spare some thought for the great needs of those who now have none but selfish leaders. Men with hands strong enough to guide their own interests, and unselfish enough to help the fallen.

Such men we will have when the young throw off the thoughtlessness of childhood, and while preparing for life open their understandings to the grandeur of the possibilities within the reach of strong endeavor.

My young brothers—labor now in strenuous preparation, and when you go out into the world resolve with a man's strong purpose that, with God's help, you will not only raise yourselves above the mediocre mass, but will leave some portion of His green earth nobler, purer, sweeter, better for the life that you will live in it. So shall you win blessing,

PRAISE AND HONOR FROM GOD AND MAN.

CHRIST CHURCH RECTORY,

EAST ORANGE, N. J.,

Septuagesima, 1882.

The Rev. TELFAIR HODGSON, D.D.,
Vice-Chancellor of the University of the South.

DEAR SIR:

Your able and interesting address to us to-day is so strong and clear a statement of the claims which the University of the South has upon the whole Church, that we desire its influence may be extended. We therefore ask that you will give us the privilege of publishing and distributing it.

Very sincerely yours,

H. S. BISHOP, RECTOR.

E. M. BALDWIN,
E. H. STEPHENSON, } WARDENS.

CHARLES HALL, PHILIP WARD, CHARLES MICHALICK, HENRY M. ODDIE, J. LOVERING ROBERTS, C. B. YARDLEY, WM. GERVAIS CHITTICK, GRAFTON D. ROGERS, JOHN S. RICHARDS, and S. W. WHITTEMORE, Vestrymen.

To the RECTOR, WARDENS, AND VESTRYMEN OF CHRIST CHURCH, EAST ORANGE, NEW JERSEY.

GENTLEMEN:

In response to your kind note, asking for the publication of the following address, I would thank you most heartily, and say that I place it in your hands the more cheerfully because of the hope that its publication may be of some service to the Church work at Sewanee.

Yours faithfully,

TELFAIR HODGSON,

Vice-Chancellor.

THE

University of the South.

AN ADDRESS

DELIVERED

BY ITS VICE-CHANCELLOR

AT

CHRIST CHURCH, EAST ORANGE, N. J.,

Septuagesima Sunday, February 5th, 1882.

NEW YORK:
THOMAS WHITTAKER,
2 AND 3 BIBLE HOUSE.
1882.

ADDRESS.

Two weeks since, after the sermon, as I was passing from the pulpit here to the chancel, your good rector gave me a whispered and impromptu invitation to set before you, on this Sunday, the object and aims of the UNIVERSITY OF THE SOUTH at Sewanee, Tennessee, and to give some account of the results already accomplished there.

This invitation gave me great pleasure for several reasons ; *first*, because of the cordial character of the invitation ; *secondly*, because of the deep and abiding interest I feel in the work at Sewanee ; and, *lastly*, because of the kindly attention which this congregation always bestows upon the man who occupies this pulpit, which attention assures me to-day a patient and respectful hearing for one of the most important Church works in our country.

It is not to beg for money for the UNIVERSITY OF THE SOUTH that I am here ; but simply to tell you of the work.

As with nearly all of our Church institutions the UNIVERSITY OF THE SOUTH is in sore need of a better support now, and of an endowment as soon as one may be had ; for since its organization it has been a venture of faith, and has been but poorly supported by its tuition fees, and the offerings of the Church.

This meagre support has hardly kept together the bodies and souls of a devoted set of men whom God has sustained and kept faithful to the work, men who could easily have made more money and surrounded themselves with more comforts elsewhere ; but in whom God has kept steadily alive that holy flame of faith which teaches them

(and which it is our highest boast to teach all who come under our care) that there is something in the universe more precious than money—something more comfortable than creature comforts.

For the past thirteen years these men have been faithfully and painfully, but quietly, toiling to lay deep and well the foundation of an institution of which, I believe, the whole Church in this land will soon recognize the importance.

In future the UNIVERSITY OF THE SOUTH may, and I pray God she will, be rich in endowment, complete in appointments, and weighty in importance ; yet will she never possess a period in her history to which she may point as more illustrious for the faith and self-sacrifice of her servants than this the period of her infancy.

How long this period of trial may last we know not, perhaps until the Church is convinced that this and such other work is as important as any in which she may be engaged. At any rate we who have the direct charge of the work are simply the servants of the Church, and we are determined that if the work fail—of which danger at present we see no sign—the fault shall not be for lack of faithfulness on our part. The responsibility must rest where it belongs. The Church has indorsed the work, and the responsibility to preserve the work must rest upon the Church.

And now the questions arise : Is the work worth preserving ? Have we not colleges and schools enough in the land already ? Is there not room and to spare in the institutions already established and endowed ? Why multiply more ? Upon the answer to these questions depends the fate of the UNIVERSITY OF THE SOUTH. And if this school does not fill an unsatisfied need in the country you may be sure it will not long exist.

This brings me to a discussion of the topic in hand,

viz., to lay before you the object and aims of the school at Sewanee. These I shall briefly place before you and then pass on to enumerate the results of the experiment which have been accomplished during the past thirteen years. Thus I hope to convince you that this work is one of which there is a serious need to the Church and to the people of the South and South-west, and one that is destined to reclaim to the Church that whole section of country from Virginia to the Rio Grande—a section of country that is daily growing in population, in wealth, and in importance—growing, in fact, in everything but Church sentiment and Church culture.

We take it for granted that with all Church people in every part of the country, the dearest object to their hearts is Church extension. And that this true principle of Christianity has a deep hold upon them is evidenced by the manner in which their desire for the conversion of many nations possesses them.

Their charity and money have established and supported missions in Africa, China, and Japan. There are missions for Church extension among the Indians in the Territories of the West and North-west. Aid is extended to the Churches which have been founded in Hayti and Mexico. And there is no reason why the work at Sewanee should not be regarded as mission work in its truest sense, and thus make a legitimate demand upon the Church at large for its support.

It has been urged the South is a portion of the country too old in civilization and settled too long ago to be regarded as really a mission field. This argument would apply as well to Hayti and Mexico, and yet the Church stretches out a helping hand to them.

Again, it is urged that the Church in the South was established long ago, and has had its chance of success. True, it was established long ago, when the Church,

through a mistaken conservatism, adopted the policy that the erection of dioceses and consecration of Bishops should follow, not keep pace with, nay even precede, the march of civilization, which in this country is the same as the march of settlement. In those days the Church clung to the seats of wealth and culture. Since that time, in the true spirit of Apostolic times, bishops have been kept in the vanguard of progress, and missionaries have been supported around them ; so that the first religious impressions upon the settlements of the West and North-west have been those of the Church. In the South, on the contrary, the Church at first hugged the Atlantic and Gulf coasts, where were clustered the wealth and refinement of the section, or it slowly crept up the fertile valleys of the rivers, impressing itself here and there upon the higher class of society. In many sections it came to be looked upon as a social institution in which only the first families had proprietary rights. The middle and lower classes of society had, long before the appearance of the Church in the interior, been accustomed to and become associated with the various sects which had penetrated the wildernesses with them. As a bitter commentary upon this mistaken policy of the Church of fifty years ago, the late war left the Church at the South a practical wreck. Most of her people there once richest in land and slaves, were after the close of the war the poorest class, not only in that they had lost their property, but besides this in that they had never formed those habits of drudging work and patient waiting which laid at the basis of the character that was to be successful in the New South. With reverses these people had lost heart, and consequently lacked the pluck and versatility to suit themselves to the changed conditions of the country. As a result another class of people is pushing its way to the front. The wealth of the South is now, as a rule, in the hands of those who are

averse to the Church, notably with the Methodists, while Episcopal parishes which were once rich and flourishing are now either languishing or deserted.

Again it has been urged that the South is rich and intelligent, and should provide church privileges for herself. True, and so was the Roman Empire at the birth of Christianity. Yet the people of Rome never thought of being Christians until the Gospel was sent to them. And so with the poor children of humanity everywhere. Their very last thought is the comfort that comes to them through belief in the Lord Jesus Christ and the blessed sacraments of His Church.

The apostle of vast experience with the Gentile heart is forced to ask, "*How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?*"

And this for the present is one of the aims of the UNIVERSITY OF THE SOUTH, viz., to repair the hedges and build up the waste places of the Lord's vineyard in that section of the country—to lengthen the cords and strengthen the stakes of the Lord's tabernacles there, and to extend His dominion from the mountains to the sea by supplying an HOME-MADE MINISTRY for that people.

But why an HOME-MADE CLERGY? Why cannot the Church at the South be built up by clergy from the country at large? Why cannot candidates from the South be educated at our seminaries already established, and sent back to that field? In the first place, a clergyman must have a reasonable support, and a reasonable support is after all a relative matter. What would be a reasonable support offered in many a Southern parish (say from $400 to $800 a year), would not be so regarded in any other section of the country. The consequence is that the clergy from the Church at large will not come South, and

should one come, that natural longing for joys once tasted is apt to render him unquiet, and sooner or later tempts him to some more extensive field of work.

Besides the fact, so common to human nature, that when we have never known anything better we are apt to be satisfied with what is around us, is another reason why it is necessary to have a training school for the Southern ministry in the South. The good Bishop of Minnesota finds that the same fact obtains in his North-western country, and has consequently established a training school for a home ministry at Faribault. The Southern youth, for example, sent to the General Seminary at New York, or to the Berkley Divinity School at Middletown, Conn., is naturally attracted by the pleasant modes of social and Church life around him. He is impressed with the beauty and organization of parish work, as contrasted with the crude ways and ecclesiastical make-shifts at home. Oftentimes he has his Sunday engagements with the rector of some city parish to assist him either in Sunday-school, choir, or reading desk. And facts bear me out in the statement that in nearly every case if he be clever and presentable and has an offer, when he comes to graduate he accepts some work at the North which is more attractive than the uncertain work and remuneration which his Bishop may or may not have in store for him at home. He is no weaker nor stronger than his older brethren were at his age. He has not yet risen to the full appreciation of the glory of self-sacrifice in the office to which he has been called. So as a rule the best of our young men educated at the North drop into some pleasant work here, while the rich ripe fields of souls at home are still untended and unharvested. This state of affairs has been pressing itself more and more upon the minds of our Bishops of late, until they seem to have decided that the only hope for a rapid growth of the Church in the South

is to have its own training schools for a HOME-MADE ministry—not that a HOME-MADE ministry is naturally better than any other, but because it is the only one that we can hope to retain, and the ministry whose members will be contented to go back from the UNIVERSITY OF THE SOUTH, where the ways and modes of life are not essentially different from their own, to the parishes from which they came, or to others in their own dioceses.

But from what has been said I would not have you infer that the education we offer to the ministry is, or is intended to be, an inferior one ; nor would I have you infer our only work is theological. It is the design of the UNIVERSITY OF THE SOUTH to educate for every profession, and to allow no one to leave her halls with a diploma who is not proficient in the department which he has selected. For example, in our Collegiate Department last August the degree of BACHELOR OF ARTS was awarded only to two young men as representing a certain proficiency in a certain course of study. In most of the colleges in the land this degree is give to scores of young men who have resided in college four years, and who have gone through the curriculum in any sort of way. Generally the degree signifies nothing as to attainments in study. With us it means that the degree represents a high attainment and that it is well deserved.

If the need of a home ministry were the only reason for the existence of the UNIVERSITY OF THE SOUTH, this would at least imply the necessity of a Grammar School, and of a College Department, as a preliminary training school for the Theological Department.

But there are other reasons equally good for the existence of the other departments of the school at Sewanee.

One is the matter of expense to students. For example, the rate of fare from Galveston or New Orleans to Sewanee

is just one half of what it is to New York or New Haven.*

Thus in the item of travelling expenses there is an average saving of $50 to each student at Sewanee a year.

Besides this the cost of living is much less there than at the North. The rate of board, room rent, fire, lights, fuel, and service finds a maximum of from $18 to $21 per month.

From the isolated position of the place there is no temptation to spend money for things beyond the necessities of life. It is the one place we have ever known where to spend money seems to be unfashionable. There one's raiment seems never to wax old nor uncouth. We feel ashamed to spend money for useless things while the great work of saving souls in the land, and training up the rising generation in grace and religion, is to be done.

But, on the other hand, we are by no means behind the age in appearances. The boys are more fashionable and particular as to how the outer man should be habited than their spiritual pastors and masters, whose defects in this regard are concealed by the scholastic cap and gown. The university tailor, a Parisian, ministers to their necessities, and makes them quite as presentable as their fellows of Columbia or Harvard. But even with this luxury I find that a maximum cost of residence at Sewanee, including clothes and travelling expenses, need not be greater than $550, as against a cost of $900 a year for residence at any of the more important colleges at the North. With us the minimum cost, including one suit of uniform clothes, and travelling expenses, need not be more than $425 a year.

But the necessity of a home ministry and the re-

* From the cities of the Atlantic and Gulf coasts the Southern railroads have given our students one half rates, while the railroads in Virginia and farther north decline to make such concession. This makes a further large reduction in the cost of travel toward Sewanee.

duced cost of living at Sewanee are not the only reasons for the existence of the UNIVERSITY OF THE SOUTH. The chief reason for its existence is the character of the school, and the peculiar mode of life which it designs for its students.

It was, I believe, as long as forty years ago that the idea forced itself upon the minds of certain of the Bishops in the South that the educational culture in this country was not what it should be. The whole department of education was taking a decidely secular turn. Apart from the Romanists certain institutions were either this or that, in name, as to sect; but from fear of political influence, or for want of patronage, they were nothing as to religion. One college in the country had excluded all ministers of the Gospel from even an entrance under its portals.

A great university had made itself so eclectic, or rather so non-eclectic, in matters religious that her chaplains must from year to year be chosen from one or other of the various denominations of those professing and calling themselves Christians. Her students might or might not attend such services as the chaplains chose to give. The effect of such purely secular education was being felt certainly in the South. And the Bishops to whom I have referred, as long as forty years ago conceived the idea of erecting a university somewhere in the South, in which young men, and especially Southern young men, should be so trained in all the physical sciences and in the classics, that they should be abreast with the age in which they lived, and be possessed of its every grace and culture. But side by side with this culture were they to be imbued with those eternal principles of religious truth which would make them better men and place them in advance of the age in which they lived. The education in the school which they proposed was to turn the tide of worldliness which was then engulfing the country, and

was also intended in its elevating influences to ameliorate the condition of that slavery which had been settled upon the ancestors of that people.

I cannot say ; but the idea of such a school may have been suggested in the philosophy and by the fancy of Lord Bacon.

In his "New Atlantis," you remember, he exhibits his model of a college for the interpreting of nature. In it were to be all the appointments of art, and all the appliances of science, and all the devices for interpretation. The end of the foundation was to be the knowledge of causes and the secret motion of things, and the enlarging the bounds of human empire to the effecting all things possible. There were to be towers of observation of divers meteors ; as winds, rain, snow, and hail, and also of the heavenly bodies. There were to be lakes, both salt and fresh, for the propagation of fish and fowl. There were to be engines with various motors. There were to be laboratories for the testing of chemicals, and the compounding of drugs. There were to be hospitals for the cure of the sick. There were to be medicinal baths for the restoration of the feeble. There were to be orchards and gardens for instruction in horticulture and floriculture. And it was even to be attempted to make divers plants rise by mixture of the earths without seed, and to make new plants differing from the vulgar ; and to make one tree or plant turn into another. And strangest of all in this HOUSE OF SOLOMON which Lord Bacon describes, new kinds of animals were to be produced. "By commixtures we make," said he, "a number of kinds of serpents, worms, and flies, and fishes, whereof some are advanced to be perfect creatures like beasts or birds. Neither do we this by chance ; but we know beforehand of what matter and commixture what kind of those creatures will arise."

This dream of the "New Atlantis" seems to be fast being realized in the appliances and laboratories of our schools. Vast strides have been made in every direction of physical research during the past fifteen years.

The scientist has been industriously doing what he can to make the evolution hinted at by Lord Bacon a success. Darwin and Huxley have preached it. Tyndall has honestly tried it. But as yet this part of Lord Bacon's dream has not been realized. No new plant has yet risen in obedience to the enchanter's wand from his simple commixture of earths. No new kinds of animals have as yet been created by his skill independent of the God-given spark of life.

The founders of the UNIVERSITY OF THE SOUTH had foreseen this great intellectual activity, and had also foreseen the necessity of guarding that deeper knowledge of Lord Bacon that a material age would be too apt to overlook. They saw that the safety of man was in Bacon's "*profound philosophy*," not in his "*dream of science.*" They remembered that he had said, "*A little philosophy maketh men apt to forget God, as attributing too much to second causes: but depth of philosophy bringeth a man back to God again.*"

While education generally in the country was tending to place God among the things that were unconditioned, and was thus building up an agnostic philosophy — while all stress was being laid upon purely technical training, the projectors of the UNIVERSITY OF THE SOUTH were designing to erect a Christian school in which science should be the handmaiden of religion, and in which a real philosophical basis of faith should be laid side by side with a culture in the arts, and in the humanities.

As long as forty years ago, I have said, the scheme began to be agitated of founding such a university in

some secluded spot where, removed from the great world, young men might be trained in mind and morals, in a quiet cloister life, where religion should guide the whole plan with quiet but constant influence.

Correspondence for some years was held upon the subject between various Bishops of the Church in the South. In 1856 the plan had taken sufficient shape for the Board of Trustees* to organize.

The first most important business was to receive proposals for location. The chief points to determine the question of location were climate, a good supply of water, and health.†

Sewanee, Tennessee, outvied all other candidates in that she possessed all the requisites, and in that, in addition, she came with a gift of ten thousand acres of land, two thousand feet above the level of the sea, as an offering for the infant UNIVERSITY.

In the mean time the South was being canvassed for an endowment of $3,000,000. By 1860, $500,000 had been subscribed. In August of that year the corner-stone of the main building of the UNIVERSITY was laid with imposing ceremony in the presence of thousands of strangers from all parts of the country. The Bishop of Vermont‡ who sympathized thoroughly with the work, had been residing upon the domain for months and who with a skilful engineer§ had been engaged in laying it out ac-

* The Board of Trustees was then composed of a Bishop, a Presbyter, and two Laymen, from the dioceses of North Carolina, South Carolina, Georgia, Florida, Tennessee, Alabama, Mississippi, Louisiana, Arkansas, and Texas. Since that time the Missionary Bishops of Northern and Western Texas have been added to the Board.

† Among other places that were candidates for the location and which offered all these advantages, were Atlanta, Ga., Huntsville, Ala., Lookout Mountain, and McMinnville, Tenn.

‡ BISHOP HOPKINS. § COL. BARNEY, of Md.

cording to the most approved rules of park and landscape gardening. A corso fourteen miles in length had already been made, which circumscribed the domain, winding its way along the edge of the plateau, in and out as the various indentations of cove and ravine demanded, and opening up at nearly every turn some grand outlook upon the valley, or some enchanting bit of mountain scenery of cliff, or glen, or glancing waterfall.

But scarcely had the corner-stone been laid before the hoarse mutterings of war were heard in the land. Of course the work must be held in abeyance, because Tennessee was one of the chief seats of the strife. And during this time the whole endowment of the UNIVERSITY was lost. A portion of the Confederate army in its retreat passed over the Cumberland plateau at Sewanee. The forces of the United States followed. The very corner-stone of the UNIVERSITY was at that time destroyed and its fragments taken away as trophies. In 1868, when the thought of reviving the work returned, the land alone was left. Even the roadways and the corso were so grown up in underbrush as to be scarcely discernible, and so much have they been overgrown up to this time that their location can only be determined by the maps of survey.

But strong in faith some of the Trustees assembled at Sewanee in 1868, erected a rustic cross upon the spot now occupied by St. Luke's Hall, held a solemn service in the open air, and invoked God's blessing upon the work. A grammar school was at once organized. Temporary buildings were begun. And soon there were more boys than could be accommodated. At the Pan-Anglican Council some interest was elicited in the work by some of the Trustees who were there.* A few years after its

* The UNIVERSITY OF OXFORD donated a sum from the university chest which became the nucleus of our present library. The

organization (I believe about 1873, I speak from memory), the Academic Department was established with a full collegiate corps of Professors. The first permanent building was the LIBRARY. This, a handsome stone building of the style of Queen Anne, was completed in 1878 at a cost of $10,000, and was a gift. At that time donations of books had brought the number up to 8000 volumes. At the present time the volumes amount to 12,000. In 1879 the second permanent building, St. Luke's Theological Hall, also a gift, was completed. And upon its completion the School of Theology was organized.

Of the schools of the UNIVERSITY OF THE SOUTH which were originally contemplated in the plan there remain still to be organized a School of Art, a School of Technology, a School of Medicine, and a School of Law.

The UNIVERSITY OF THE SOUTH is located upon the Cumberland Plateau at Sewanee, Tennessee. This plateau, commencing in Kentucky, runs south-west through the State of Tennessee, and loses itself in the hills of Northern Alabama. At a height of 2000 feet the Cumberland range flattens into this plateau, which varies from one to three miles in width, and a traveller might pass from Kentucky to Alabama upon its top without ever knowing that he was on a mountain range. The western line of this plateau is indented with beautiful coves, and its sides break down into precipitous depths, affording the most charming outlooks in every direction.

Mr. Thomas Hughes' settlement at Rugby has given this plateau of late its most wide-spread notoriety. Rugby is located upon this plateau near the Kentucky line. Sewanee is ninety miles south of this and near the Alabama line.

Rev. W. P. Tremlette, of St. Peter's, Belsize Park, London, contributed money to erect one of our largest boarding-houses, which bears his name, "Tremlette Hall," and other donations came from other sources.

Here, surrounded by a primeval forest, and a flora in which sixty varieties of ferns are mingled with the laurel, and azalea and a hundred other varieties of more modest wild-flowers, the work of the UNIVERSITY OF THE SOUTH was begun. The freestone rocks yielded a bountiful supply of clear, cold water, which experiment has proven to be chemically pure. The pure atmosphere and dry soil allow no such poisonous visitant as malaria.

Hence it was well chosen as a place at which the youth from the alluvial regions of the South might assemble with safety, and spend the entire summer in study, returning to their homes for their long vacation of three months in the winter, when their own sections are free from those epidemics which too often prevail in them during the yellow-fever months. Hence the seeming peculiarity in the time of our long vacation (viz., from December 15th to March 15th), while every other college in the country gives its vacation in the summer.

The name, the UNIVERSITY OF THE SOUTH, has been supposed by many to indicate a sectional bias ; but when it is explained that the name is simply geographical, to illustrate a peculiar idea, I fancy this prejudice will be neutralized. Every State has its own university. Hence we could not assume the name of the University of Tennessee. Nor would that have been desirable ; for Tennessee is only one of the dioceses that our system of education represents. Our patronage is not more from Tennessee than from the other Southern States. Nor do the clerical teachers all belong to that diocese ; one resides canonically in South Carolina, one in Northern New Jersey, and one (elect) in Connecticut. We represent therefore a geographical and not a political section of the country—not a single diocese, but the whole of the South. Hence we took the name the UNIVERSITY OF THE SOUTH.

But a word now as to the results of our work. Of all

the Departments contemplated we have at present in operation a Grammar School, an Undergraduate School, and a Theological School. The Theological School, as you may infer, was hurried into existence on account of the great need of a thoroughly well-trained clergy to extend the Church work in the South. Its existence was further ensured by the erection of St. Luke's Hall, a beautiful stone building containing an oratory for theological students, handsome lecture rooms, and bedrooms and parlors for thirty-two students.* This building cost about $45,000, and was a gift from a pious woman whose heart the Lord had prompted to this good deed. The gift was as unexpected as it was welcomed, and taught us that in this case at least prayer and modest attention to our work had better rewarded us than had we paraded our wants and poverty before the world. This department has been organized just three years, and last August graduated its first student, who has gone heartily to work in his native State.† At present the department numbers nineteen students. Next August it will graduate one more. And after that the classes will be larger, numbering perhaps eight or ten each year.

The support of this department rests entirely upon the offerings of the Church, and I need hardly say is not the most munificent.

The Grammar and Undergraduate Schools are supported by tuition fees, and when you learn that each of the eleven Bishop Trustees sends two students free of tuition, and each son of a clergyman pays only half tuition fee, and not a few indigent boys pay what they can—when

* This building was erected by Mrs. C. M. Maingault, now residing in England, and was called "St. Luke's Hall," in compliment to the Rt. Rev. the Bishop of Tennessee, who was once a physician, and at whose suggestion the gift was made.

† Rev. Stewart McQueen, Decatur, Ala.

you begin to appreciate what a reduction this makes from the gross income from the tuition of 200 students you will understand with what small salaries our corps of instructors are content to live.

The current expenses of the University, such as repairs, insurance, taxes, and interest, are met by a revenue of about $3000 a year derived from our leasehold property and from royalty from our wood and coal, which exist in great quantities on the domain. In the list of expenses just enumerated you note the inevitable item of interest. Among our various possessions we acknowledge the usual one of a debt.

This debt represents the temporary buildings which we use for school and college purposes. Of course buildings for a chapel, school, and lecture rooms were a prime necessity. But as there was no money in hand it must be borrowed. An arrangement was made with the banks and others by which this money was borrowed first at 12 per cent, then at 10 per cent, and then at 8 per cent. Finally the debt was reduced to about $25,000 and funded in 6 per cent first mortgage thirty-year bonds, and this upon a property that is worth at least $150,000. So that part of our finance is easy for a time. These facts are mentioned in passing simply to give you an idea of the value of this Church property at Sewanee.

As soon as the University was organized after the war there sprang up around it a cultivated society which, had it not been for the war, it might have taken a century to construct. This society was composed of teachers whose hearts were enlisted in the work, and of refined women who had been widowed and bereft of home and fortune by the war, together with some few others who sought this genial atmosphere as a pleasant place of abode.

Instead of crowding the boys into commons they are divided up into small companies and assigned to homes

of which such people are the head. And the result has been inestimable. The education in mind and manners has thus gone on in class-room and at the halls hand in hand, until the school has acquired the reputation of possessing the most quiet and gentlemanly set of young men in that section of the country.

To the education of Grammar School and College is added a military training. After the student has approved himself in mind, manners, and morals, and has attained his seventeenth year of age, he is awarded the Oxford cap and gown, which is the highest undergraduate distinction to which he can attain. Before he has won this distinction, however, his dress is that of the cadet at the United States Military Academy at West Point, and he is under military drill. The Military Department is in charge of an officer of the army.* The military equipment is two pieces of artillery and 150 Springfield cadet muskets. During the months when UNIVERSITY PLACE is filled with summer visitors this feature of the drill, with its dress parade and evening gun, has quite the air of a military post.

Immediately around the University has sprung up a settlement of those connected with the management of the school. This is known as UNIVERSITY PLACE. Half a mile distant is the village of Sewanee (a railroad station), a town of about 800 inhabitants.

The people of the village and at UNIVERSITY PLACE live on leased land of the University domain, and the rental accruing from such leases is devoted, as I have said, to the current expenses of the institution. The whole domain of the University is underlaid with strata of fine bituminous coal, which has yet been hardly touched. This in time will be a source of considerable revenue.

* LIEUT. ROBT. M. ROGERS, 2d Artillery.

During the thirteen years of its existence the University has educated about thirteen hundred boys, and now has alumni all over the country in commerce and agriculture, and in all the learned professions. As yet none of them are old enough to have become famous ; but they are fast taking their places in the front ranks of their various callings. And I am confident that the day is not far distant when they will be known among men, and the UNIVERSITY OF THE SOUTH will be renowned on account of her children.

I am sure, brethren, you will pardon me if I have been tedious this morning in thus having jumbled up things material, educational, and spiritual, and having worried you with details so minute. My excuse must be that I am simply trying to interest others in work in which I am so deeply interested myself, and that I am honestly endeavoring to impress upon you the value of this special work in the Church of God.

University of the South,

SEWANEE, TENN.,

COMMENCEMENT, 1882,

JULY 23 TO AUGUST 5.

COMMENCEMENT, 1882

SUNDAY, JULY 23D.

11 A. M.—Morning Prayer and Address before the Bishop Boone Missionary Society by REV. ED. D. COOPER, Astoria, L. I.

SATURDAY, JULY 29TH.

11 A. M.—Opening Service, Chancellor's Address and Holy Communion in St. Augustine's Chapel.

8 P. M.—Anniversary of the Sigma Pi Literary Society.

SUNDAY, JULY 30TH.

11 A. M.—Morning Service, Commencement Sermon by the REV. HORACE STRINGFELLOW, JR., D. D., MONTGOMERY, ALA., in St. Augustine's Chapel.

MONDAY, JULY 31ST.

8 P. M.—Contest in Declamation by University Students for the Bishop LYMAN MEDAL:

Contest in Declamation by Grammar School Students for the VICE-CHANCELLOR'S MEDAL, in Forensic Hall.

TUESDAY, AUGUST 1ST.

8 P. M.—Address before the Literary Societies by the REV. T. F. GAILOR, S. T. B., in Forensic Hall.

WEDNESDAY, AUGUST 2ND.

11 A. M.—Special Service, and Commencement Oration by the HON. WM. PORCHER MILES, President South Carolina College, Columbia, S. C., in St. Augustine's Chapel.

8 P. M.—Contest between the Literary Societies, in Oratory and Essay, in Forensic Hall.

THURSDAY, AUGUST 3RD, COMMENCEMENT DAY.

11 A. M.—St. Augustine's Chapel:

I. THE PROCESSION, order of,

1. Choir.
2. Clergy.
3. Clerical Members of the Board of Trustees.
4. Vice Chancellor.
5. Bishops.
6. Chancellor.
7. Faculty.
8. Lay Trustees.
9. Titled Alumni.
10. Untitled Alumni.
11. Candidates for Degrees.
12. Candidates for Diplomas.
13. Gownsmen.
14. Cadet Corps.

The Procession will enter the Chapel at the western door.

II. The Special Service.

III. Latin Salutatory, by W. B. Nauts, of Kentucky.

IV. French Oration, by J. W. Percy, of Mississippi.

V. English Oration, by B. L. Wiggins, South Carolina.

VI. German Oration, by Walter Bremond, of Texas.

VII. Delivery of Diplomas by the CHANCELLOR.

VIII. Conferring of Degrees by the CHANCELLOR.

BACHELOR OF SCIENCE.
BACHELOR OF LETTERS.
BACHELOR OF ARTS.
MASTER OF ARTS.

IX. Announcement of Honorary Degrees,
By the CHANCELLOR.

X. Announcement, by the Registrar, of Grammar School Prizes.

XI. Award of Medals:

KENTUCKY MEDAL FOR GREEK.
MASTER'S MEDAL FOR LATIN.
VICE CHANCELLOR'S MEDAL FOR CATECHISM.
GRAMMAR SCHOOL MEDAL FOR LATIN.

XII. Conclusion of Special Service, and Recessional.

The Procession will retire in order of entrance.

THURSDAY, AUGUST 3D—Continued.

8 P. M.—Commencement Hop, Forensic Hall.

FRIDAY, AUGUST 4TH.

12 M.—Meeting of Alumni Association, Forensic Hall.

8 P. M.—Oration, Poem and Essay before the Alumni, Forensic Hall.

ORATOR: B. B. MILES, B. A., L.L. B.
Alternate: T. M. SCRUGGS.

POET: VARDRY MCBEE, M. A.
Alternate: L. P. SANDELS.

ESSAYIST: REV. JOHN DAVIS, B. A.
Alternate: Leroy Percy, B. S.

SATURDAY, AUGUST 5TH.

5 P. M.—Alumni Banquet.

FINANCIAL TA

No. 1. BOND ACCOUNT.

Total issue of 6 per cent. Bonds			$40,000
Reserved for			
Theological Endowment fund,	$5,300 ..		
Professorship " "	2,200 ..	7,500 ..	
$100 Bonds sold,	9,000 ..		
$1000 " "	17,000 ..	26,000 ..	
Bonds unsold,		6,500 ..	
			40,000

No. 2. ASSETS OF THE UNIVERSITY.

Note of Fannie Elmore	$ 579
" " Samuel G. Jones	562
" " Mrs. DeSaussure	197
M., N. O. & Texas R. R.	27
Endowment and Coupon Notes	2,095
Real Estate and Personal Property	58,900
Philadelphia 5% Bonds, to be received at termination of present life interest	8,000
Back Rents (good)	393
Cash paid into Court to settle claim of T. F. Sevier,	400
	$71,156

FINANCIAL TABLES of THE UNIVERSITY OF THE SOUTH, 1882.

No. 1. BOND ACCOUNT.

Total issue of 6 per cent. Bonds			$40,000 ..
Reserved for			
Theological Endowment fund,	$5,300 ..		
Professorship " "	2,200 ..	7,500 ..	
$100 Bonds sold,	9,000 ..		
$1000 " "	17,000 ..	26,000 ..	
Bonds unsold,		6,500 ..	
			40,000 ..

No. 2. ASSETS OF THE UNIVERSITY.

Note of Fannie Elmore	$ 579 40
" " Samuel G. Jones	562 92
" " Mrs. DeSaussure	197 98
M., N. O. & Texas R. R.	27 96
Endowment and Coupon Notes	2,095 60
Real Estate and Personal Property	58,900 ..
Philadelphia 5% Bonds, to be received at termination of present life interest	8,000 ..
Back Rents (good)	393 ..
Cash paid into Court to settle claim of T. F. Sevier,	400 ..
	$71,156 86

No. 3. LIABILITIES OF THE UNIVERSITY.

University of the South 6% Bonds	$33,500 ..	
Less amount reserved (Table 1.)	7,500 ..	— $26,000 ..
Note of S. G. Jones to settle coal lease (Table 2.)		562 92
Claim of T. F. Sevier (Table 2.)		400 ..
		$26,962 92

No. 4. INTEREST ACCOUNT

6% on $26,000 University of the South Bonds	$1,560 ..

No. 5. EXPENSE ACCOUNT 1882–83.

Interest (Table 4.)	$1,560 ..
Taxes	73 25
Repairs	600 ..
Expense	300 ..
Salary	500 ..
	$3,033 25

No. 6. PROBABLE INCOME 1882–83.

Rent Account 1882-83	$1,949 50
Back Rents (good)	393 ..
Royalty	150 ..
Interest on Endowment and Coupon notes	170 ..
Individual offerings	400 ..
	$3,062 50

No. 7. INDEBTEDNESS OF THE UNIVERSITY.

June 30th, 1881 Indebtedness	$36,566 53
June 30th, 1882 Indebtedness (Table 3)	33,500 00
Decrease of Debt	3,066 53

AN ACCOUNT

OF

THE CONFERENCE

ON THE

Relation of the Church

TO

The Colored People of the South,

Held at SEWANEE, TENNESSEE,

JULY 25 TO 28, 1883.

PRINTED BY

WM. M. HARLOW, UNIVERSITY PRINTER,

SEWANEE, TENN.

RELATION OF THE CHURCH

TO

THE COLORED PEOPLE

AN ACCOUNT OF A CONFERENCE

Held at Sewanee, Tennessee, July 25 to 28, 1883.

On the second day of April, 1883, the Rt. Rev. the Bishop of Mississippi addressed the following communication to all the Bishops of the Southern States:

RT. REV. BISHOP OF ————————;

My Dear Brother: Among the many subjects that may justly claim the consideration of our approaching General Convention will, doubtless, be that of the relations of our Church to the late slave population of our States, and the best means that can be adopted for their religious benefit.

As this subject seems to be awakening the serious attention of both the patriot and the Christian, North as well as South, it has been suggested to me by several of our Bishops that it would be well if all the Bishops of the late Slave States would meet in Council, and after due consultation, agree upon some plan to be laid before our General Convention for the accomplishment of that purpose.

In accordance, therefore, with that wise and timely suggestion, I hereby invite and urge your attendance at the

"University of the South" on the last Thursday in July, (being the week preceding the "Commencement"), for the purpose of conferring with your Brother Bishops on a matter of such vital importance to the welfare of our country and the salvation of a race perishing in the midst of us for the want of right instruction.

Let me hope that nothing may prevent you from being present; and that you will bring with you some one of your Clergy who, either from much experience in instructing the Negro, or from a becoming interest in his behalf, may be qualified to aid us by his counsel.

Affectionately, your Brother-in-Christ,

W. M. GREEN,
Bishop of Mississippi.

On the 28th of May following, the Bishop of Mississippi addressed a further note to his Brethren of the Episcopate in the Southern States, asking them to bring with them each one Layman, in addition to the Clergymen as above proposed.

In response to the invitation thus given, the following Bishops, Presbyters, and Laymen assembled at Sewanee, Tenn., on the 25th of July, 1883, viz:

The Rt. Rev. the Bishop of Mississippi.
The Rt. Rev. the Bishop of Texas.
The Rt. Rev. the Bishop of Alabama.
The Rt. Rev. the Bishop of Tennessee.
The Rt. Rev. the Bishop of Florida.
The Rt. Rev. the Bishop of Missouri.
The Rt. Rev. the Bishop of South Carolina.
The Rt. Rev. the Bishop of North Carolina.
The Rt. Rev. the Bishop of Western Texas.
The Rt. Rev. the Assistant Bishop of Kentucky.
The Rt. Rev. the Bishop of West Virginia.
The Rt. Rev. the Assistant Bishop of Mississippi.
The Rev. T. G. Dashiell, D. D., Virginia.

The Rev. Pike Powers, D. D., Virginia.
The Rev. Wm. C. Williams, D. D., Georgia.
The Rev. Charles M. Beckwith, Georgia.
The Rev. P. G. Robert, Missouri.
The Rev. A. Toomer Porter, D. D., South Carolina.
The Rev. T. A. Tidball, D. D., Kentucky.
The Rev. H. H. Sneed, Tennessee.
The Rev. Wm. C. Gray, D. D., Tennessee.
The Rev. H. R. Howard, S. T. D., Tennessee.
The Rev. Wm. K. Douglas, S. T. D., Louisiana.
The Rev. Geo. C. Harris, D. D., Mississippi.
The Rev. M. M. Moore, Mississippi.
The Rev. T. B. Lawson, D. D., Northern Texas.
The Rev. Jos. L. Tucker, D. D., Alabama.
The Rev. James Saul, D. D., Pennsylvania.
The Rev. F. A. Shoup, D. D., Western Texas.
The Rev. Edward Wickens, Texas.
Mr. A. J. Campbell, Kentucky.
Mr. L. N. Whittle, Georgia.
Mr. E. O. Hurd, Alabama.
Mr. A. T. McNeal, Tennessee.
Mr. Jacob Thompson, Tennessee.
Mr. G. R. Fairbanks, Florida.
Mr. B. G. White, Florida.
Mr. Vardry McBee, North Carolina.
Mr. C. R. Miles, South Carolina.
Mr. E. D. Farrar, Mississippi.
Mr. R. H. Footman, Georgia.

The conference was called to order by the Rt. Rev. the Bishop of Mississippi, and the Rev. Dr. F. A. Shoup was elected Secretary.

It was agreed that the several Dioceses and Missionary Jurisdictions should be called in order, and that one member from each should be heard on the general subject, with the liberty of presenting whatever propositions and

suggestions might be deemed important. The whole subject was in this way fully laid before the Conference. On the second day the subject was open to any member of the Conference who wished to speak; and when all had been heard, a committee, consisting of three Bishops, three Presbyters and three Laymen was appointed, which committee was instructed to consider all the propositions and suggestions presented, and report a plan for the action of the Conference.

This committee was appointed as follows:

The Bishops of Texas, North Carolina and the Assistant Bishop of Kentucky,

The Rev. Drs. Williams, Porter and Powers,

Messrs. McNeal, Farrar and Footman.

Upon motion the Rt. Rev. the Bishop of Mississippi, was added as Chairman.

The committee brought in a report on the third day. It was earnestly debated, the discussion continuing through the third day, and finally re-committed. The committee was increased by the addition of two Bishops, two Presbyters and two Laymen, as follows:

The Bishop of Missouri and the Assistant Bishop of Mississippi,

The Rev. Drs. Harris and Gray,

Messrs. Miles and Whittle.

On the night of the fourth day of the Conference the committee submitted their report as follows:

REPORT OF THE COMMITTEE.

The Committee to which were referred sundry resolutions and suggestions, bearing upon the work of the Church among the colored people of the South, would respectfully report to the Conference that, after most careful consideration, it has with great unanimity arrived at the following conclusions, viz:

1. The Committee is profoundly impressed by the difficulties surrounding this subject of the work of the Church among the colored people of the South, and would begin the Report by this acknowledgement, that there are grave embarrassments attending each and all of the proposed methods for the accomplishment of the work which is undoubtedly imposed by the Commandment of the LORD.

2. Your Committee believes that because of the Apostolic character of the Episcopal office, which has been received "always and everywhere and by all men," because of the Ecclesiastical unity thereby maintained and exhibited, which may not be broken; and, because of the truest welfare of all mankind, there can be but one fold and one Chief Shepherd for all the people in any field of Ecclesiastical designation. But your Committee is of the opinion that because of the peculiarity of the relations of the two races, one to the other, in our country, because of their history in the past and the hopes of the future, there is needed special legislation, appointing special agency and method for the ingathering of these wandering sheep into the fold of Christ.

Therefore your Committee would report, that in its judgment it is entirely inexpedient, both on grounds of Ecclesiastical Polity, and also of a due consideration of the interests of all concerned, to establish any separate, independent Ecclesiastical organization for the colored people dwelling within the territory of our constituted Jurisdictions. Yet your Committee would not be understood to determine the success of this meeting by the number of resolutions and proposals for amendments of canons which it may adopt. Your Committee does not measure the success of this deeply interesting Conference so much by the change of the method of constitutional or canonical procedure, as by the deepening of religious fervor, by the more effective stirring up the Grace that is

in us, by more entire personal and parochial consecration to the work which the Providence of GOD has laid upon us, by the demonstration of sympathy and of our real belief in the brotherhood of all men in Christ.

Your Committee, therefore, begs leave to submit the following Draft of a Canon to be presented to the approaching General Convention, and also a series of resolutions to be offered to the same body.

CANON

OF MISSIONARY ORGANIZATIONS WITHIN CONSTITUTED EPISCOPAL JURISDICTIONS.

SECTION I. In any Diocese, containing a large number of persons of color, it shall be lawful for the Bishop and Convention of the same to constitute such population into a special Missionary Organization under the charge of the Bishop.

SECTION II. When such special Missionary Organization shall have been constituted in any Diocese, the Bishop shall annually appoint two or more Presbyters, and two or more Laymen, Communicants of this Church and members of the Diocese, as an Executive Committee to act as an advisory council to the Bishop in all matters pertaining to the interests of said Missionary Organization: and specially it shall be the duty of said Executive Committee to aid the Bishop in the establishment of Missions and Schools, by seeking out suitable candidates for the Ministry, and providing for their maintenance during candidateship, and by the performance of such other duties as the Bishop shall assign. Such Committee shall continue in office until their successors are appointed.

SECTION III. The Bishop, to aid him in the superintendence of such Missionary Organizations, may, as

Erratum.—The name of the Rt. Rev. the Bishop of Africa ought to appear in the list on page 4.

expediency shall suggest, appoint one or more Presbyters as Archdeacons, who shall perform such duties as the Bishop may assign, and by authority of the Bishop may convene the Clergy and Laity of said Missionary Organization in Convocation for the purpose of furthering its work.

SECTION IV. Every Bishop within whose Diocese the aforesaid Missionary Organization may be constituted, if assisted or supported by the Board of Missions of the Church in the United States, shall report to each General Convention his proceedings, and the state of the Church in said Missionary Organization, and also shall make a report of the same once a year to the Board of Managers.

SECTION V. Congregations organized under the provisions of this Canon, and Ministers exercising their functions within such special Missionary Organizations, may be received into union with the Convention of the Diocese on such terms and by such process as are provided by the said Diocesan Convention. Until such reception into union with the Convention shall have been accomplished, it shall suffice if the names of the Clergy in such Missionary Organizations shall appear on a separate list to be delivered to the Secretary of the House of Clerical and Lay Deputies, as containing all the names of the Ministry of this Church in the special Missionary Organization, and that they be not placed on the Diocesan list as the basis of determining the Diocesan ratio of contingent expenses.

Resolution 1. Resolved, that in the judgment of this Conference it is expedient that the General Convention shall amend Title I, Canon 2, Sec. 6, Sub-sec. 2, by striking out the words "Extraordinary strength of natural understanding" and inserting in lieu thereof the words "a sound understanding," and further by striking out the

word "peculiar" in the same line, so that the sub-section as amended shall read:—

"If the Bishop, on consideration of the circumstances of his case, encourage him to proceed, he shall procure and lay before the Standing Committee a testimonial signed by at least two Presbyters of this Church, certifying that in their opinion the Postulant possess a sound understanding, an aptitude to teach, and a large share of prudence; and adding any other reason for a dispensation which they may believe to exist."

Resolution 2. Resolved, that it is the sense of this Conference that the Bishop should exercise his fullest Canonical discretion in the ordering of Divine Services in the Missionary Organization, provided that such services be taken from the Book of Common Prayer.

II. But, granting that such freedom of organization shall have been given to Bishops and Conventions who may desire to exercise it, the question still keeps repeating itself, how shall these people be trained into intelligent apprehension of the precious truths, and intelligent participation in the precious rites of our Holy Religion? And the answer is seemingly plain, that a Preacher must be sent if they shall hear and live: that teachers must instruct these as all other men, in the "all things" which our LORD commanded. But certainly the whole history of the Church goes to prove that only by a Native Ministry can any effectual work be done among any people. And therefore the Church must provide for the education of young colored men for the Ministry if she is to make any impression upon the mass of this population.

Your Committee has heard with great satisfaction the statement made by the Bishop of North Carolina to this Conference touching the present encouraging condition of St. Augustine's Normal School at Raleigh, North Carolina;

and would therefore suggest for adoption the following Resolutions:—

1. *Resolved*, that this Conference recognizes with great thankfulness that there has been already established in the Diocese of North Carolina an institution for the education of colored teachers and ministers, which by its graduates already sent forth, has proven the value of the instruction intellectual, moral, and religious, it imparts.

2. *Resolved*, that in the judgment of this Conference, this Institution is a plant which should be nurtured by the united efforts of all the Dioceses in the Southern States; and it earnestly recommends to the several Dioceses, that they shall thus join to develop and enlarge it, if it shall seem good to the trustees of St Augustine's School to invite such co-operation and to make the school a general Institution, governed and maintained by such united action.

And your Committee would earnestly call attention to the fact that the best results have been attained among the colored people by the Church fulfilling the duty of the training master, and that herein is a special excellence of the education given in St. Augustine's that the Preachers go forth to be Teachers as well.

The Committee suggest for adoption the following Resolution:

Resolved, that in the judgment of this Conference, the Day-School, free to all comers only on the condition that the religious system of the Church shall be a part of the daily instruction, should be an agency of every mission among the colored people; and that Deacons or Priests will accomplish best results by the labours of the school room united with those of the Pulpit.

Lastly, your Committee suggests that a committee consisting of two Bishops, two Presbyters, and two Laymen, be appointed by the Chair to lay the proceedings of this

Conference before the coming General Convention, and to urge such action as is herein suggested.

[signed] Wm. M. Green, Bishop of Mississippi.
Alexander Gregg, Bishop of Texas.
C. F. Robertson, Bishop of Missouri.
T. B. Lyman, Bishop of North Carolina.
T. U. Dudley, Assistant Bishop of Kentucky
Hugh Miller Thompson, Assistant Bishop of Mississippi.
W. C. Williams, D. D., Georgia.
A. Toomer Porter, D. D., South Carolina.
Geo. C. Harris, D. D., Mississippi.
W. C. Gray, D. D., Tennessee.
Pike Powers, D. D., Virginia.
L. N. Whittle, Georgia.
R. H. Footman, Georgia.
Albert T. McNeal, Tennessee.
E. D. Farrar, Mississippi.
C. Richardson Miles, Mississippi.
Committee.

The report was adopted, almost without debate, the Bishop of Alabama dissenting.

The following was ordered to be spread upon the minutes:

"The Bishop of Alabama, whilst in cordial sympathy with the object of the above proposed canon, could not vote for it, because, in his opinion, it involves the idea of class legislation."

The Chair appointed the following committee to lay the proceedings of this Conference before the General Convention, to be held in October, as provided by the last clause of the report:

The Bishop of South Carolina,
The Assistant Bishop of Kentucky,

The Rev. A. Toomer Porter, D. D.,
The Rev. P. G. Robert.
Mr. A. T. McNeal,
Mr. G. R. Fairbanks.

The Rev. Dr. Dashiel moved the following, which was adopted.

WHEREAS, It has come to the knowledge of this Conference that a meeting of our colored brethren of the Ministry of this Church has been called to meet in September next, and that the object of this meeting is, like our own, to agree upon some plan whereby the work among the colored people may be more vigorously and intelligently prosecuted under the auspices of the General Convention, therefore,

Resolved, 1, That this Conference, hereby, expresses its sincere pleasure in view of the proposed conference of our brethren in September.

Resolved, 2, That we, hereby, give assurance of our sympathy with those brethren in the object of their meeting, and express our conviction that such a Conference upon their part will lead to a decided and desirable result. We pray for them, as for ourselves, that the Holy Spirit may preside over all their deliberations.

Resolved, 3, That, in response to their suggestion, we appoint a committee of six who shall meet any committee that may be appointed by our colored brethren in September; and that these two committees be requested to hold a Conference, before any memorial or proposition on this subject is presented to the General Convention.

The following Committee of Conference was appointed:

The Bishop of South Carolina, the Assistant Bishop of Kentucky.

The Rev. Dr. Wm. C. Williams, the Rev. Dr. Wm. C. Gray; Mr. A. T. McNeal, and Judge H. W. Sheffey.

After appropriate devotions by the Bishop of Texas, the Conference adjourned *sine die.*

WM. M. GREEN, Bishop of Mississippi,
Chairman.

F. A. SHOUP, D. D.,
Secretary.

University of the South.

CONFIDENTIAL.

University of the South,

SEWANEE, TENNESSEE, APRIL 10TH, 1883.

Trustee.

DEAR SIR:

The salaries of the Theological Professors are to-day over $1,200 in arrears.

The offerings of the church in support of this School of Theology, have been less this year than any preceding year of its existence, as evidenced by the table in the note.*

* 1879,	offerings,	-	-		$3,404 36
1880,	"	-	-	-	4,697.04
1881,	"	-	-	-	2,655,61
1882,	"	-	-	-	3,065,17
1883,	"	-	-	-	1,224.99

The offerings have never fully supported the

school: but its teachers have been long suffering. The amount, $1,224.99, at date of April 1st, means that we are $3,000 short of paying men who are doing hard work for the Church of Christ, for their daily bread. The deficit of $1,200, April 1st, means the collapse of both the Theological and Academic Departments, unless the deficit, and enough to carry us to the end of the term, is made up by May 10th. Both departments are involved, because the Theological Professors teach in the Academic Department as well as in their own. The Grammar School alone, in event of the failure of these departments, would remain, to makeup the sum needed. Each Trustee would be asked to arrange for the sum of $75, and forward the same to me.

Are you willing to see the University of the South fail for want of this sum?

The plant under your care has taken root, and made vigorous growth in some directions. At this critical moment, it may be made to live by your care.

Will you Send us $75 During the Next 30 Days?

The University can borrow no more money.

Fortunately it has no financial credit. Personally I can do no more for it than I have done, and am doing.

If its friends come forward now, and tide us over this pressing need, we who are working here will be encouraged to feel that there is interest enough in the Church in the South to redeem the pledge to us, of support, under which we began the work. If this interest has ceased, the University must fail before the next meeting of your Board, for lack of support to its Theological School.

We educate two boys from each diocese free, and many others pay nothing. We refuse no good boy for want of money. The Theological Students (about 20) pay not a cent. Thus the tuition fees barely support the Academic Department and the Grammar School.

The School of Theology is entirely dependent upon the offerings of the Church at the South, and was founded upon its good faith.

Our roll of students numbers about 200. Our list of Professors upon small salaries is as follows:

THEOLOGICAL DEPARTMENT.

THE FACULTY.

REV. TELFAIR HODGSON, D. D., Dean. *No Salary.*

REV. GEO. T. WILMER, D. D., *Professor of Systematic Divinity.*

REV. W. P. DuBOSE, S. T. D., Professor of *New Testament Language and Interpretation.*

REV. W. P. DuBOSE, S. T. D., *Acting Professor of Old Testament Language and Interpretation.*

REV. A. JAEGER, D. D., Lecturer. *No Salary.*

REV. THOS. F. GAILOR, M. A., S. T. B., *Professor of Ecclesiastical History and Church Polity.*

RT. REV. HUGH MILLER THOMPSON, D. D., Lecturer. *No Salary.*

REV. SYLVESTER CLARKE, D. D., *Professor of Homiletics and Pastoral Theology.*

RT. REV. JOHN N. GALLEHER, D. D., Bishop of Lousiana, Lecturer. *No Salary.*

RT. REV. J. T. YOUNG, D. D., Bishop of Florida, *Lecturer on Liturgics and Ecclesiastical Music.. No Salary.*

ACADEMIC DEPARTMENT.

THE FACULTY.

JOHN B. ELLIOTT, M. D. *Professor of the School of Chemistry.*

REV. W. P. DuBOSE, D. D., *Professor of the School of Ethics and Evidences of Christianity.*

GEN. E. KIRBY SMITH, *Professor of the School of Mathematics.*

REV. GEO. T. WILMER, D. D., *Professor of the School of Metaphysics.*

JOHN B. ELLIOTT, M. D., *Acting Professor of the School of Geology and Mineralogy.*

REV. GEO. T. WILMER, D. D., *Professor of the School of Political Economy and History.*

B. L. WIGGINS, M. A., *Professor of the School of Ancient Languages and Literature.*

F. M. PAGE, *Professor of the School of Modern Languages and Literature.*

R. E. NELSON, *Professor of the School of Engineering and Physics.*

REV. THOMAS F. GAILOR, S. T. B., *Acting Professor of the School of English Language and Literature.*

DR. ALBERT SCHAFFTER, *Honorary Professor in German, French and Italian Literature. No Salary.*

J. B. WEBER, *Instructor in Bookkeeping.*

R. M. ROGERS, *First Lieutenant Second U. S. Artillery, Commandant of Cadets, and Instructor in Military Science.*

GRAMMAR SCHOOL

Master,	J. W. WEBER.
First Assistant,	JAS G. GLASS.
Second Assistant,	W. B. NAUTS, A.M.
Third Assistant,	J. W. PERCY.

A Copy of this is Sent to each Trustee.

Please reply at least to the undersigned, and oblige, yours faithfully,

REV. TELFAIR HODGSON, D.D.,

Vice Chancellor.

SEWANEE, TENNESSEE.

[OVER.]

DEAR BROTHER:

The Trustees, I fear, may not all be able to comply with our request for $75 each. Even though they should do so, it would give our faculty but a feeble support. Can you not, therefore, send us an offering from your parish of $10 or less. Remember this is for the support of the Theological School, to which the South and Southwest must look mainly for a supply of Clergy to its smaller parishes for a long time to come. Such an offering from your church will be bread cast upon the waters.

Yours faithfully in Christ,

REV. TELFAIR HODGSON, D.D.

Vice Chancellor.

SEWANEE, TENNESSEE.

The University of the South Papers,

Series B, No. 1.

ECCE QUAM BONUM.

Report of Vice-Chancellor to Diocesan Convention of Tennessee, May 15, 1883.

REPORT.

The plan of the University of the South originated with certain Bishops of our Church in 1856. Prominent in their counsels was the Rt. Rev. John Henry Hopkins, D. D., the then Bishop of Vermont. All the Bishops of the Southern Diocese were deeply interested in its development; but the connection with it of the venerable Bishop of Vermont will, your committee conceives, vouch for its general and not its sectional character.

Its critics have, not unreasonably, construed its name into its narrowest meaning. The Church could not assume the name of the University of Tennessee. That belonged to the State. Nor would this have represented its character as an institution appealing for patronage to the whole South. Hence, being under the patronage of the Bishops of North and South Carolina, Georgia, Florida, Alabama, Tennessee, Mississippi, Louisiana, Arkansas and Texas, it took the geographical name of "THE UNIVERSITY OF THE SOUTH."

The corner-stone of this institution was laid with imposing ceremony in 1860—twenty-three years ago. That event assembled at Sewanee some of the most distinguished clergymen and laymen from all portions of the United States. The significance of that ceremony, made solemn by the benediction of the Church of God, was then regarded as of the deepest importance to the future of this whole section of the country. It was to inaugurate a certain kind of home culture to the youth of the South which had scarcely been known before.

The tender plant, however, just set out, was nipped in the bud by the blasts of a cruel and disastrous war. The next year, 1861, hostilities began between the two sections of the Union. Tennessee was one of the chief seats of the civil war. Its tide swept over the domain

of the University of the South, destroying every vestige of the corner-stone which had been laid with such high hopes a year or two before. A large endowment, which had been subscribed through the zealous efforts of the Bishops of Louisiana and Georgia and left invested in the notes of subscribers throughout the South, melted away in the general wreck during those four bitter years.

Since that sad episode in our nation's history, times have changed the aspect and character of the South. The new South has emerged a different but equally potent factor in the community of States. But the general idea of the University of the South has not changed. That idea was bred from a great truth, and born from a general need. It was, that a thorough and truly Christian education should be impressed upon the young mind of this land.

And those who knew the South of the olden time will know that there was a crying call for such culture. Religion was then much relegated to women and children.

The idea from which the University of the South sprang still lives, viz., to impress upon the youth of the South an education that has more in it than a mere training in the classical and scientific schools—to impress upon it a knowledge and obligation of the wisdom whose "price is above rubies and whose ways are ways of pleasantness and all whose paths are peace." Whether there is still need for such an institution let those decide who know the new South, with its looms, its furnaces, and its rolling-mills, as well as we knew the old South with only its tobacco, its rice, its sugar, and its cotton.

We have no reason to believe that the busy generation of to-day is not putting its trust in its power, and its machinery, as entirely as the quiet and self-contained generation of forty years ago put its trust in its plantations, and its slaves.

The character and heart then of the South, as regards Christianity, or we may say religion, has not changed in the past fifty years. Luxurious indifference has, to too great an extent, given place to positive disbelief. The

license which followed our late civil war aggravated a recklessness in spiritual matters which began in the bitter disappointment experienced at the result of that war in the Southern mind.

This spiritual recklessness is shown in the fact that our Church, if it has not positively retrograded, has certainly made no progress in proportion to the growth of the South in other directions for the past eighteen years. It is the same, we believe, with the various denominations around us.

At the close of the late war, as a rule, the men who had the pluck set about building up their material fortunes, to the neglect of everything spiritual. Those who had not the pluck to begin life anew went to the bad, repining at all things.

Those who began life anew have succeeded beyond expectation. They have made fortunes. The South was never so substantially rich before. Is it not time, then, your committee would ask, for this Church to pause, at least, and see what can be done to arrest the tide of unbelief and irreligion that rests upon us like a black pall? Do we not owe some of our wealth to God who gave it, to be used in teaching our young men the knowledge of, and obedience due to, Him who rules all things?

The Government of the United States is finding that the wild Indians are tamed more easily and far more cheaply by schools than by the pomp, and circumstance, and cruelty of war. But men have not only to be tamed. After they are tamed they still cheat, and lie, and steal, and murder. They must be elevated above mere civilization before the hand learns not to shed blood—not to grasp that which is not its own. And we believe that Christian men will soon learn that it will be easier, and far cheaper to tame and elevate our vicious masses, and raise them to a high sense of moral responsibility and duty to one another—easier and far cheaper to do this by the support of Christian schools, like that at the University of the South, than to be compelled to restrain them by jails, and penitentiaries, and workhouses.

We need not go beyond the borders of this State to

see the utter futility of a mere secular education in restraining the passions of a people. Scarcely a day passes but the newspapers record some instance of a man, either from fancied or real injury, taking upon himself to be the arbiter of life or death. The most stringent laws of the State are powerless to stay the fatal vendetta. Nothing less than a healthy public sentiment will ever remedy such a state of affairs.

Shall this public sentiment, then, make itself a power in the form of the Vigilance Committee, or shall it be fostered into a just and merciful tribunal by the Christian training of the rising generations, till men will cease to wrong and kill each other, simply from a sense of responsibility to the God to whom alone vengeance belongeth.

Such a training, and such a result is proposed by the University of the South, an education as much needed in the country as ever. This is, and is to be more perfectly, a thorough home education of our youth, under the most Caristian and refining influences—an education pursued also in a place remarkable for health—upon a mountain plateau 2,000 feet above the level of the sea. Besides it must be remembered that the domain of the University, several thousand acres in extent, gives to its students a wide and healthy range, and furnishes them with the purest, and healthiest water in the whole country. The institution has absolute control over its landed property, extending four miles in every direction. Hence it is enabled to guard its pupils from many evils common to other schools, while its remoteness and isolation free it from the temptations, and affectations which haunt the great centers of population.

The education proposed by the University of the South is as good as any in the whole country, and it is to be had at a cost far below that offered at the English and German universities, and even of that of our Northern schools. The cost is apparently but not really more than that of our own State institution. The reason of this seemingly greater cost is that the University of the South is just now dependent upon its tuition fees, and the excess of these fees over those of the State schools about make up the difference in its published schedule

of expense over that of the schools which receive a subsidy from the States to which they belong. But this excess of expenditure for a boy at Sewanee is only apparent when we come to consider that its isolation presents fewer temptations to spend money, outside the regular charges of the University, than the location of every other school in or near a town of some size, which has its saloons, and billiard-rooms. But even the larger fees of the University will be reduced when we secure the endowment of $250,000, which we are now seeking. And with an endowment of the chairs of the University, the expenses of a student there will be no greater than those at any of our Southern colleges.

But it is not so much a thorough home education which commends the training at the University of the South as that it is a Christian and refining education. The school succeeds in making Christians of a large proportion of its students. And its chief reputation, over and above its thoroughness in study, is that it makes gentlemen of nearly all the young men who enjoy its tuition. Hence the school at Sewanee has justly a deep and abiding support in the hearts of Southern matrons. Women, and especially mothers, recognize more quickly than men the value of such culture.

As members of the Protestant Episcopal Church, and as descendants from the Church of England, which has trained such a host of wise and good men, and whose Universities are the models of the world for culture of the best kind, we naturally esteem ourselves as competent to conduct such an education as any of the great bodies of our brethren around us who profess and call themselves Christians, and who have so distinguished themselves in this Commonwealth as enlightened, and efficient educators.

It remains, then, to be seen if the Episcopal Church in the ten Southern Dioceses which this University represents, is willing to bear its full burden in advancing to the utmost the spiritual interest of the people who are committed to its care.

The University of the South is one of the most important means of disseminating the moral and spiritual culture of this Church, and is of vastly more importance,

if rightly supported and used, than any single one of its Dioceses, or any score of its most important parishes.

Beyond the general Christian culture the University furnishes to its pupils (thus being a great mission in itself), it appeals to the Church in the South, and Southwest in a special manner not only as being its only child, but the only child to which that Church may look, for a long time to come, for a supply of ministers, certainly for its smaller parishes, and mission stations. It makes the heart ache indeed to see how these places are visited by the feet of the gospel messengers only now and then, or are abandoned entirely. The South cannot hope to draw a supply of ministers from any section but her own, at least for many years. This is the case because the Church at the North, the West, and the Northwest is growing so rapidly as to not only engage all its own material, but also to absorb the best and brightest of the Southern youth which may be educated for the ministry there. There is no doubt but that the green pastures and still waters of its pleasant and well-organized parochial life are a great temptation to the young mind, when contrasted with the rough work, and sparse, and arid wastes of Church life in the South. And as the rich Church life at the North is just as much the result of numbers and industry as are their well-kept villages and farms, so in the South it now becomes the duty of Church people to see that numbers, and industry in Church work here, in city, and hamlet, and vale, shall keep pace with the numbers and industry in the factory, and machine-shop, and on the farm, all of which are outstripping in improvement this section's progress in religion.

The Theological student at the University of the South, not knowing, perhaps, any other work than that which he has left at home—not blinded by the glare of social luxury, nor confused by the garish light of great cities—thoroughly trained in the under-graduate department before he becomes a student of Theology, as a matter of course is absorbed in the only work he has ever known, and goes back to his native Diocese eagerly, and with a solid preparation of heart and mind, which enables him effectually to build up the waste places of the

Lord's temple at home, and to repair the broken hedges in that part of the Lord's vineyard from whence he came.

The University of the South appeals to the Southern public generally for patronage, in a word, because of its peculiar advantages over other schools both in the North, and South.

It is as thorough as any, its courses being the Elective system of the University as contrasted with the close Curriculum of the ordinary American College. Its faculties are complete in the Academic Department. It has an efficient Grammar School, and has one of its post-graduate schools—that of Theology—in full operation. All of these departments are in thorough working order.

The cost of reaching the University of the South, say from Galveston, New Orleans, or Mobile, would be but one-half the cost of a journey to Harvard, Yale, or Columbia, under ordinary circumstances. But as the Southern roads give us half-rates, the cost falls to one-quarter the cost of going to the Northern schools, and to one-half of that in going to schools in Virginia.

The cost of living at Sewanee is not more than that of residence at any of the better class of Southern schools.

The location of the University upon the Cumberland Plateau, at an altitude of 2,000 feet, surrounded by a primeval forest, and amid springs of the purest free-stone water, makes it a locality in which malaria cannot exist, and in which contagious diseases soon run their mildest courses. It vies for the supremacy in health with any place North or South. *"Mens sana in sano corpore"* is a motto which has been much insisted upon by earth's wisest men. And we believe that to Sewanee will eventually be left the solution of the problem of producing the most respectable average of men most thoroughly developed both in mind, and physique. And when your Committee comes to add to this order of mental and physical training a high order of moral and religious culture, it feels that it has completed the list of advantages which the University of the South claims for general patronage.

Purely secular education has proven a failure all over the world. The education even that pretends to morality, but is agnostic in regard to religion, is just now sap-

ping the better life of our country wherever it can gain a hearing. This is what that which is called "*Culture*" in New England is doing. Its boast is that the higher education does not recognize God at all, because it has no means of knowing positively about Him. This "*Culture*" is fast teaching men and women thus to forget their plainest moral duties, because those duties can only be enforced by the religion of our God.

Statistics show, and magazine articles from Northern pens harp upon the corruption that is rotting the heart, and purity out of the New England family. Divorce is so common there that it is jauntily alluded to as "*legalized polygamy*." We do not refer to this with any animus at all, but simply because we know that it is a dangerous sign of the times. This frequency of divorce has been known at several periods of the world's history, and it has ever preceded civil dissolution.

The New England statistics show that there, where the degree of illiteracy is smallest, on account of its public school system (*i. e.* its secular education), there is an average of one divorce to every nine marriages. In South Carolina, where illiteracy is now, and always was fearful, no divorces were known before the late civil war, and none since the people of the State recovered its control. This does not prove that education is bad, and that ignorance is good; but it proves that secular education has no power to restrain the selfish and bestial natures of men and women.

If Christain men and women, then, recognize this truth, what right have they to trust their tender children to the training of others than those whose first object is to instil into their minds a sense of Christian obligation and the true end of life, both in time and eternity?

State pride in sending a son to a godless State university, or a poor economy in sending him to a cheaper school than the University of the South may save a few dollars; but it will be no excuse in the sight of God for not giving that boy every advantage in spiritual matters, so that he may take a position in the kingdom of heaven as high—yea, higher than that which our near-sighted ambition desired for him in this world.

But your Committee must now speak of the work accomplished by, and the present condition, and wants of the University of the South. As a fact this University has, since its organization in 1868, educated a large number of young men. Its annual attendance is about two hundred. It has ever given its students a Christian education, but has used no undue influence to make them members of our Church. The Romanist, the Baptist, the Methodist, the Presbyterian, and the Jew have sat side by side in its halls. And among the students now there present all these denominations except the Jew are represented.

Very few of the students have ever taken any of the degrees of the University. These degrees are marks of such high standard that in ten years only ten have taken the degree of Master of Arts. The young men who have completed their education at the University of the South are now in every State of the South making a good record for their Alma Mater, and a marked impression on the communities in which they live.

Such is, in general, a part of the University's work. She is too young yet to have sent many into the ministry (her theological department having been organized only four years), but this is good fruit almost ripe, and not yet gathered.

The following was, and is now the condition of the venture at Sewanee. Fifteen years ago, when the affairs of the University were a practical wreck in consequence of the war, the zealous Bishop of this Diocese, to save the Domain and the Charter, and at least to begin the good work, assembled around him a few Godly men at Sewanee, erected a rude cross, and began the peaceful crusade against infidelity and secularism by a fervent prayer in behalf of the undertaking, which ascended from that mountain top to the throne of God. Events have shown that the prayer was answered, and has been answered day by day since; for in human judgment the enterprise had no right to live upon means so inadequate for its support. In human eyes it was simply impossible to accomplish the great work which that University had to do with ways and means so meagre. At

that time there was nothing at Sewanee, but the forests around, and the skies above. But as soon as it was known that this school, whose idea had been so dear to the hearts of the Southern people, was to be opened, students began to flow in, and money was furnished to house them. A large village sprang up, as if by magic, in the woods. The Grammar School in a few years expanded into a University full of schools. Four years ago a department of Theology was added. Overtures have recently been made to the University, and the feasibility of inaugurating departments of Law and Medicine is now being discuss. Soon after its organization its students were classified according to age and merit. Those who had attainments, and maturity of mind, were clad in the graceful cap and gown of the Oxford Undergraduate. They became models of deportment, and application to the Juniors, who by good conduct could only hope to attain to the privileges of this graver corps.

The younger students blossomed out soon into the cadet uniform of the Military Academy at West Point, and supplied by the State, and Government with proper equipments forinfantry and artillery service, form now, under the command of an officer assigned by the Government, a most respectable battalion.

All that has been done required money, and money came from England and from the United States, North and South. In 1871 the Bishop of Vermont, (then in Liverpool,) the Bishop of Oxford, the Bishop of Armagh, and the Primate of Great Britain, the Archbishop of Canterbury, sent friendly greeting and subscriptions of money to the University of the South. The University of Oxford sent books for the Library. The enthusiasm of the movement drew devoted and talented men to it who were willing to labor almost for nothing. So the work, of which human foresight could only predict failure, has gone on.

Beyond the current expenses of the school perhaps $150,000 have been spent upon the property of the University. This represents, in part, the opening up of the site of the University, which was a necessary though expensive outlay, making but little show for the cost.

It represents also the temporary, and permanent buildings we now possess. The permanent buildings, St. Luke's Hall, and the Hodgson Library, cost $55,000. These were special donations.* The temporary buildings in which the Academic work is now done may answer their purposes, in a way, for ten years to come, but we hope not, as luxury in school appointments is now everywhere regarded as a common necessity. Of the $150,000 thus spent about $25,000 remains upon the property as a first mortgage six per cent. debt. Enough money was subscribed by the trustees and friends of the University last August to add another permanent building to our plant, viz., a Chemical and Philosophical hall. This will be completed this summer, giving the best facilities in these schools.

The very life of the University has, so far, been preserved by the self-sacrifice of a few men. Some of its trustees and all of its officers and instructors have given their hearts and minds to it. They have developed the school perhaps to the greatest extent in their power. Yet they do not despair of doing more, nor are they disheartened. Providence has too long and too often sustained the work when all looked hopeless to the eyes of men. There has been progress and organization in the work more and more perfect year after year. And now its trustees, its officers and its instructors deem it an auspicious time, in this the time of our section's unparalleled prosperity, to ask for a fitting endowment for this school whose income shall be appropriated only to the payment of the salaries of its professors. They do not now ask for handsome buildings. These, a graceful tribute to God by those who are able to erect them, and an efficient educator of correct taste in our pupils, still may be dispensed with for the present. When our faithful professors are provided for by an endowment against the carking cares of poverty, these will come as a matter of course. Men will then be proud to cast their wealth into a treasury that reflects worthy credit upon them. It is still as true as when the

*Since this report was made another permanent building, the Chemical and Philosopical Hall has been completed.

blessed Master first uttered the words, "To him that hath shall be given."

Leaving out of the question the debt of $25,000 (as there are assets enough to meet and liquidate that in time), the University now asks of the Church in the South an endowment of ten chairs in the sum of $25,000 each, or a gross sum of $250,000. This is asking $25,000 of each Diocese represented in our coalition of the ten Southern Dioceses.

Cannot twenty-five men or women be found in this rich Diocese of Tennessee who, in the next five years, if not at once, could pledge $1,000 each, to be paid at once or at the rate of $200 a year, for this great work? Or if this be out of the reach of some who desire to aid this venture in the cause of Christ, may not associations be formed in twenty-five parishes to contribute this amount each year for the next five years?

This $25,000 is no great sum to be asked for. There are men in this Diocese who could give the whole of it. Will no heart be touched? Will no purse-strings be unloosed? The University of the South does not come to you as a beggar. This view of our appeals has been too often the excuse for our Church people not coming up to the full measure of their duty in regard to this institution. They are too fond of dismissing the subject with the impertinent remark: "O, the Uuiversity of the South is begging again!" This is enough to make those zealous and faithful men at Sewanee, who are more than earning the pittance they receive, blush, not for shame for themselves, but with righteous indignation at the Church people who can utter such a calumny.

The University of the South is the child of our people. They brought it into existence. It was at their desire that those forests were cleared at Sewanee. It was at their desire that those buildings were erected. It was at their desire that those earnest, devoted men were collected there to carry out their wishes as instructors; and until the members of this Church in the South can forget the admonition of the beloved Timothy, "*If any man provide not for his own, and especially those of his own household, he hath denied the faith and is worse than an infidel*,"—until, your Committee urges, they can

forget this Godly admonition, they cannot refuse to support and to rear to its fullest power this, their own child. Until Churchmen can call their beloved wives, who ask them for money simply for their household purposes, *beggars*—until they can think of their idolized children, who ask them for money for their reasonable wants, as *beggars*, let them not degrade this University, the vigorous and healthy offspring of which they should be most proud, with such a thought, or epithet.

This appeal for support your Committee makes to the Church of this Diocese, in behalf of this noble work at Sewanee, is only an opportunity for sinful and dying men and women to come up to some small measure of their duty in trying to extend the kingdom of that Christ whom they profess to worship.

If these people to whom God sends this opportunity fail to support this, His work, and if that work fail for want of support—which God forefend!—then must the Almighty Judge of the quick and the dead pass upon the result—then must He judge those who abandon their own offspring. We leave the result in His hands.

TELFAIR HODGSON, V. C.,

May 15, 1882. *For the Committee.*

FORM OF SERVICE

TO BE USED AT THE

Laying of the Corner-Stone

OF THE

Chemical and Philosophical Hall

The University of the South

SEWANEE, TENNESSEE,

Saturday, July 14th, at Eleven o'clock a. m.

THE RT. REV. W. M. GREEN, D. D., LL. D., CHANCELLOR.

THE REV. TELFAIR HODGSON, D. D., VICE-CHANCELLOR.

PROCESSIONAL HYMN.

202 "Jesus Christ himself being the chief corner-stone."

The Church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word;
From heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.

2 Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

3 Though with a scornful wonder,
Men see her sore opprest,
By schisms rent asunder,
By heresies distrest;
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

4 'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

5 Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we
Like them, the meek and lowly,
On high may dwell with thee.

By the Rt. Rev. The Chancellor:

In the name of the Father, the Son and the Holy Ghost. Amen.

V. Our help is in the name of the Lord,
R. Who hath made heaven and earth.

V. Blessed be the Name of the Lord;

R. From this time forth, forevermore.

¶ Then shall be said or sung one or more of the following Psalms:

PSALM CXXI. *Levavi oculos meos.*

1 I will || lift up mine eyes | unto the hills : from whence | cometh my help.

2 My help cometh even | from the Lord : who hath made | heaven and earth.

3 He will not suffer thy | foot to be moved; and he that keepeth thee | will not sleep.

4 Behold, he that | keepeth Israel : shall neither | slumber nor sleep.

5 The Lord him | self is thy keeper : the Lord is thy defence up | on thy right hand;

6 So that the sun shall not | burn thee by day : neither the | moon by night.

7 The Lord shall preserve thee | from all evil : yea, it is even he that shall | keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time | forth forevermore.

PSALM CXXV. *Qui Confidunt.*

1 They that | put their trust in the Lord shall be even as the | Mount Sion : which may not be removed, but standeth | fast forever.

2 The hills stand about Jer | usalem; even so standeth the Lord round about his people, from this time | forth forevermore.

3 For the rod of the ungodly cometh not into the | lot of the righteous : lest the righteous put their hand | unto wickedness.

4 Do | well, O Lord : unto those that are | good and true of heart.

5 As for such as turn back unto their | own wickedness : the Lord shall lead them | forth with the evil doers; but peace shall be upon Israel.

PSALM CXXVII. *Nisi Dominus.*

1 Ex || cept the Lord | build the house : their labor is but | lost that build it.

2 Except the Lord | keep the city : the watchman | waketh but in vain.

3 It is but lost labor that ye haste to rise up early, and so late take rest, and eat the | bread of carefulness : for so he giveth | his beloved sleep.

4 Lo, children, and the | fruit of the womb : are an heritage and gift that | cometh of the Lord.

5 Like as the arrows in the | hand of the giant : even so are the | young children.

6 Happy is the man that hath his | quiver full of them : they shall not be ashamed when they speak with their | enemies in the gate.

PSALM CXLIX. *Cantate Domino.*

1 O || sing unto the | Lord a new song : let the congregation of | saints praise him.

2 Let Israel rejoice in | him that made him : and let the children of Sion be | joyful in their King.

3 Let them praise his | Name in the dance : let them sing praises unto him with | tabret and harp.

4 For the Lord hath | pleasure in his people : and helpeth the | meek-hearted.

5 Let the saints be | joyful with glory : let them re | joice in their beds.

6 Let the praises of God | be in their mouth : and a two-edged | sword in their hands;

7 To be avenged | of the heathen : and to re | buke the people;

8 To bind their | kings in chains : and their nobles with | links of iron.

9 That they may be avenged of them | as it is written : Such | honor have all his saints.

PSALM CL. *Laudate Dominum.*

1 O || praise | God in his holiness; praise him in the | firmament of his power.

2 Praise him | in his noble acts : praise him according | to his excellent greatness.

3 Praise him | in the sound of the trumpet : praise him up | on the lute and harp.

4 Praise him | in the cymbals and dances : praise him up | on the strings and pipe.

5 Praise him up | on the well-tuned cymbals : praise him up | on the loud cymbals.

6 Let everything that hath breath : praise | ···the Lord.

¶ Then shall be said the Nicene Creed by the RT. REV. C. T. QUINTARD, D. D, LL. D.:

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds; God of God Light of Light, very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day he rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the father; And he shall come again with glory to judge both the quick and the dead, Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and

glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

After that shall be said the following prayers, all reverently standing, the Rev. W. P. DuBose, S. T. D., Chaplain of the University, first pronouncing:

V. The Lord be with you,
R. And with thy spirit.

Let us pray.

A General Confession.

¶ To be said by the whole Congregation, after the Minister.

Almighty and most merciful Father; we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father for his sake; that we may hereafter live a godly, righteous and sober life, to the glory of thy holy Name. Amen.

The Declaration of Absolution, or Remission of Sins.

¶ To be made by the Rt. Rev. The Chancellor.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers to declare and pronounce to his people, being penitent, the Absolution and

Remission of their sins. He pardoneth and absolveth all those who truly repent and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

¶ Then shall be said the Lord's Prayer.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then shall the Vice Chancellor place the articles in the stone.

Then shall the Rt. Rev. The Chancellor say:

V. O Lord, hear our prayer,
R. And let our cry come unto Thee.

Let us pray.

DIRECT us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally, by thy mercy, obtain everlasting life; through Jesus Christ, our Lord. Amen.

O Lord Jesus Christ, Son of the Living God, who art the brightness of the Father's glory, and the express image of

His Person: the chief corner stone, elect and precious, the one immutable foundation; [*here The Chancellor shall lay his hand upon the stone*] bless this stone, now to be laid in thy Name, and prosper thou the work of our hands upon it. O prosper Thou our handiwork, who livest and reignest with the Father in the Unity of the Holy Ghost, ever one God, world without end. Amen.

Then shall The Chancellor strike the stone three times with a mallet and say:

Ad honorem Domini nostri Jesu Christi, et ad profectum sacrosanctæ Matris Ecclesiae, et Studii, pie et reverentissime, nos, Guilielmus Mercer Green, Providentia Divina Episcopus Mississippiensis et Chancellor Universitatis Australis, hunc primarium lapidem Chemici et Philosophi Aedificii collocamus in Nomine Patris, et Filii, et Spiritus Sancti. AMEN.

Then shall be sung the following hymn.

116 "And on his head were many crowns."

Crown him with many crowns,
The Lamb upon his throne;
Hark! how the heavenly anthem drowns
All music but its own!
Awake, my soul, and sing
Of him who died for thee;
And hail him as thy matchless King
Through all eternity.

2 Crown him the Virgin's Son!
The God incarnate born,
Whose arm those crimson trophies won
Which now his brow adorn.

Fruit of the Mystic Rose,
True Branch of Jesse's stem,
The Root whence mercy ever flows,—
The Babe of Bethlehem!

3 Crown him the Lord of love!
Behold his hands and side,—
Those wounds yet visible above.
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends his wondering eye
At mysteries so bright.

4 Crown him the Lord of peace!
Whose power a sceptre sways
In heaven and earth, that wars may cease,
And all be prayer and praise.
His reign shall know no end;
And round his pierced feet
Fair flowers of Paradise extend
Their fragrance ever sweet.

5 Crown him the Lord of heaven!
One with the Father known,—
And the blest Spirit, through him given
From yonder Triune throne!
All hail, Redeemer, hail!
For Thou hast died for me:
Thy praise and glory shall not fail
Throughout eternity.

Then shall follow appropriate addresses.

Then shall the Rt. Rev. Alexander Gregg, D. D., Bishop of the Diocese of Texas, say:

Let us pray.

Almighty God, the Father of our Lord, Jesus Christ, we, Thy servants, implore Thy blessing upon this University. Give the spirit of wisdom to all those to whom Thou hast given the authority of Government. Let the students grow in grace day by day, enlighten their minds, subdue their

wills, and purify their hearts. Bless all who have contributed to this Institution; and raise up to the University, we humbly pray Thee, a never-failing succession of benefactors, whose names may be perpetuated through all generations, as of blessed memory, and their good deeds be accepted through the sole merits of our Lord and Savior, Jesus Christ. Amen.

Oh, most glorious Lord God, of whom and from whom are all things, we acknowledge that we are not worthy to offer unto Thee anything belonging to us, yet we beseech Thee, for thy dear Son's sake, graciously to accept this place about to be set apart for the education of youth, in the faith and fear of Thee. Vouchsafe to prosper with Thy blessing the schools to be conducted in this building, and all other works designed to promote Thy glory and the good of souls. Grant that all who shall be trained here may set Thy holy will ever before them, and do that which is well pleasing in thy sight, so that both the Church and commonwealth of this land may be bettered by their studies, and they may themselves be finally made partakers of everlasting life; through Jesus Christ, our Lord. Amen.

Oh, Lord Jesus Christ, who art the Light Eternal and the Sun of Righteousness, vouchsafe in thy mercy to enkindle the hearts and to enlighten the understandings of all, whether teachers or learners, who shall be gathered within these walls. May Thy Holy Word be a lamp unto their feet, and Thyself evermore their light and defense; that so guided by the wisdom which is from above, and in all things conformed to Thy Will, they may in their several vocations shine as lights in the world, and at length attain unto the light of Everlasting Life, through Thy merits, who with the Father and the Holy Ghost livest and reignest one God forever and ever. Amen.

Oh, Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone: Grant us to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto Thee through Jesus Christ Our Lord. Amen.

¶ Then shall the Rt. Rev. The Chancellor give the Blessing.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; And the Blessing of God Almighty, the Father, the Son and the Holy Ghost be amongst you, and remain with you always. Amen.

RECESSIONAL HYMN.

424 "He is Lord of lords and King of kings.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

2 Crown him ye martyrs of our God,
Who from his altar call;
Extol the Stem of Jesse's rod,
And crown him Lord of all.

3 Hail him, the Heir of David's line,
Whom David, Lord did call;
The God incarnate! Man divine!
And crown him Lord of all!

4 Ye seed of Israel's chosen race,
Ye ransomed of the fall,
Hail him who saves you by his grace,
And crown him Lord of all.

5 Sinners, whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at his feet,
And crown him Lord of all.

6 Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him lord of all.

Then will follow the laying of the stone according to the rites of the Masonic Order.

University of the South,

Sewanee, Tenn.

Commencement, 1883,

July 23 to August 5.

Commencement, 1883.

SUNDAY, JULY 22ND.

11 A. M.—Morning Prayer and Address before the Bishop Boone Missionary Society by REV. GEO. T. WILMER, D.D.

SATURDAY, JULY 28TH.

11 A. M.—Opening Service, Chancellor's Address and Holy Communion in St. Augustine's Chapel.

8 P. M.—Anniversary of the Sigma Pi Literary Society.

SUNDAY, JULY 29TH.

11 A. M.—Morning Service, Commencement Sermon by the RT. REV. HUGH M. THOMPSON, D.D., of Mississippi, in St. Augustine's Chapel.

MONDAY, JULY 30TH.

8 P. M.—Contest in Declamation by University Students for the Bishop Lyman Medal.

Contest in Declamation by Grammar School Students, in Forensic Hall.

TUESDAY, JULY 31ST.

12 M.—Alumni meeting in Forensic Hall.

8 P. M.—Address before the Literary Societies, by Prof. J. H. Carlisle, President of Wofford College.

WEDNESDAY, AUGUST 1ST.

11 A. M.—Special Service, Commencement Oration by JUDGE JNO. L. T. SNEED, of Tennessee, in St. Augustine's Chapel.

8 P. M.—Oration, Poem and Essay before the Alumni, in Forensic Hall.

Orator, REV. C. M. GRAY; Alternate, REV. STEWART MCQUEEN.

Poet, PROF. B. L. WIGGINS, M. A.; Alternate, G. P. SMITH.

Essayist, W. H. MORELAND, M.A.; Alternate, S. D. SEABROOK, B.A.

THURSDAY, AUGUST 2ND, COMMENCEMENT DAY.

11 A. M.—St. Augustine's Chapel:

I. The Procession, order of.

1. Choir.
2. Clergy.
3. Clerical Members of the Board of Trustees.
4. Vice-Chancellor.
5. Bishops.
6. Chancellor.
7. Faculty.
8. Lay Trustees.
9. Titled Alumni.
10. Untitled Alumni.
11. Candidates for Degrees.
12. Candidates for Diplomas.
13. Gownsmen.
14. Cadet Corps.

The Procession will enter the Chapel at the western door.

II. The Special Service.

III. Latin Salutatory, by J. W. Percy, of Mississippi.

IV. French Oration, by A. M. Moulton, of Louisiana.

V. English Oration, by Walter Bremond, of Texas.

VI. German Oration, by H. M. Garwood, of Texas.

VII. Delivery of Diplomas by the Chancellor.

VIII. Conferring of Degrees by the Chancellor.

BACHELOR OF SCIENCE.

BACHELOR OF ARTS.

MASTER OF ARTS.

IX. Announcement of Honorary Degrees by the Chancellor.

X. Announcement of Grammar School Prizes by the Registrar.

XI. Award of Medals:

KENTUCKY MEDAL FOR GREEK.
MASTER'S MEDAL FOR LATIN.
VICE-CHANCELLOR'S MEDAL FOR CATECHISM.
GRAMMAR SCHOOL MEDAL FOR LATIN.

XII. Conclusion of Special Service and Recessional.

The Procession will retire in order of entrance.

3 P. M.—Salute by Sewanee Light Artillery.

8 P. M.—Commencement Hop, Forensic Hall.

FRIDAY, AUGUST 3RD.

8 P. M.—Contest between the Literary Societies, Forensic Hall.

the South.

No. 1. ST ACCOUNT.

Total issu ty of the South Bonds.....$1,470 00
Reserved
Theolo
Profess ACCOUNT, 1883-4.

$ 100 Bo $1,470 00
1000 ..... 73 25
Bonds ca 600 00
Bonds un 600 00
..... 500 00

$3,243 25

No. 2.

M., N. O INCOME, 1883-4.
Endowme
Real Esta $1,500 00
Philadelp 900 00
tion 150 00
Back Re upon Notes 170 00
Cash paid 400 00

$3,120 00

No. 3. NESS OF THE UNIVERSITY.

University
Less amo $33,500 00
..... 32,000 00

Claim of $1,500 00
S. E. Soci
Account

Financial Tables of the University of the South.

BOND ACCOUNT.

No. 1.

Total issue 6 per cent. Bonds		$40,000 00
Reserved for		
Theological Endowment Fund	$5,300 00	
Professorship " "	2,200 00	
		$7,500 00
$ 100 Bonds sold	$ 9,000 00	
1000 "	17,000 00	
		26,000 00
Bonds cancelled	1,500 00	
Bonds unsold	6,500 00	
		$40,000 00

ASSETS OF THE UNIVERSITY.

No. 2.

M., N. O. & Texas R. R. Bond	$ 27 96
Endowment and Coupon Notes	2,027 66
Real Estate and Personal Property	60,000 00
Philadelphia 5 per cent. Bonds, to be received at termination of present life interest	8,600 00
Back Rents (good)	900 00
Cash paid into Court to settle claim of T. F. Sevier	400 00
	$71,955 62

LIABILITIES OF THE UNIVERSITY.

No. 3.

University of the South 6 per cent. Bonds	$32,000 00	
Less amount reserved (Table 1)	7,500 00	
		$24,500 00
Claim of T. F. Sevier (Table 2)		400 00
S. E. Society		300 00
Account overdrawn		1,487 81
		$26,687 81

INTEREST ACCOUNT.

No. 4.

6 per cent on $24,500 University of the South Bonds	$1,470 00

EXPENSE ACCOUNT, 1883-4.

No. 5.

Interest (Table 4)	$1,470 00
Taxes	73 25
Repairs	600 00
Expense	600 00
Salary	500 00
	$3,243 25

PROBABLE INCOME, 1883-4.

No. 6.

Rent Account	$1,500 00
Back Rent (good)	900 00
Royalty	150 00
Interest on Endowment and Coupon Notes	170 00
Individual offerings	400 00
	$3,120 00

BONDED INDEBTEDNESS OF THE UNIVERSITY.

No. 7.

June 30, 1882	$33,500 00
June 30, 1883	32,000 00
	$1,500 00

The University of the South Papers.

Series B, No. 5.

ECCE QUAM BONUM.

St. Augustine Chapel Building Association.

THE NEW CHAPEL

OF THE

University of the South,

SEWANEE, TENN.

SERMON PREACHED BY THE REV. THOS. F. GAILOR,
S. T. B., 12TH SUNDAY AFTER TRINITY,
AUGUST 12TH, 1882.

"Yet now be strong, O Zerubbabel, saith the Lord; and be strong O Joshua, son of Josedeck, the High Priest; and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of Hosts."—*Haggai*, i. 4.

Fifteen years had elapsed since Cyrus had issued the great decree and Zerubbabel, the Prince, had returned with a remnant of his people to rebuild the Temple—and yet the building was unfinished. Faint hearts within and foes without rendered the efforts of the bravest ineffectual. For on Mt. Gerizim the Samaritans had set up a worship which combined something of the corrupt religion of the ten tribes with the gross idolatries of the nations. They had just enough of Israel's religion to embolden them to hope that they would be permitted to share in the glory of the new Temple which the mighty monarch had been prompted to encourage. But to affiliate with the semi-

idolaters of Mt. Gerizim was to relinquish the purity of the Faith, and the Jews rightly preferred the perils of orthodoxy to the doubtful peace of Samaritan compromise. They incurred the grievous and unscrupulous hostility of their neighbors, and now that the usurper, Gomates, had mounted the throne of Cyrus, the enemies took advantage of his indifference to inhibit the Jews from building. The result of that threat, for it could be called no more, was a timid and disastrous cessation of the work. The degenerate descendants of the warlike Joshua and Saul and David and Joab forgot their ancient prowess, and mistrusted that God of Battles who had been their fathers' unfailing help in the time of their fathers' need. Imagination exaggerated to them the dangers of the time. They saw in every difficulty the signal of impending ruin. The fearful heart interpreted every opposition as an omen of destruction. Each man, employer and employed, "fled to his own ceiled house," and in the excitement and anxiety of the moment it occurred to them that, instead of building a Temple for worship, they ought to be struggling for bread. It became a question of living. All immediately betook themselves to sowing and planting. The plumb and the trowel gave place to the mattock and the plow, and farmers' dwellings soon began to cover the adjacent slopes. The Samaritans beheld with curious eyes this army of religious fanatics, intent only upon rebuilding the Temple of God, suddenly transformed into a colony of busy husbandmen occupied with the quest for livelihood and the arts of peace. And yet there was misfortune. The wages of the laborer vanished like a bubble in his hand. The earth refused to yield her fruits. The west wind and the east wind alternately touched the growing grain and left it scorched and blighted, with barren and yellow ears. The hail-smitten vines mocked them with unfilled and mutilated clusters. It was a time of sore distress and poverty of life.

And in the midst of it God sent his messenger—an old man—the Prophet Haggai,—one who remembered the splendor of former days and felt the misery of the present. With "gray-haired might" he stood among the disheartened and hopeless people, and proclaimed the message from God. It was perhaps the most singular message that a man ever pronounced. The land was a desert, the people were starving, and he told them with a divine earnestness to quit tilling the soil and go to worshiping God. Men were clamoring for bread to eat, and the prophet ordered them to forget their suffering bodies and take care of their suffering souls. "Go up into the mountain; bring wood; *build the house.*" "The waves of eternity dash upon the shores of time. The invisible world presses upon the visible—they are interwoven and interpenetrate. The God whom you profess to worship is the same God who has planted the tiny flower upon the hill-side, who maketh the clouds to drop down dew, the grass to grow upon the mountains and herb for the use of men. It is He upon whom the eyes of all do wait, and He giveth them their meat in due season—opening His hand and filling all things living with plenteousness. Therefore, 'is it time for you, O ye, to dwell in your ceiled houses, and this house to lie waste? Go up to the mountain; bring wood; build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.' Fifteen long years have passed. 'Ye looked for much and lo it came to little, and when ye brought it home I did blow upon it: because of my house that is waste, and ye run every man unto his own house.' 'Therefore, the Heaven over you is stayed from dew and the earth is stayed from her fruit..the silver is mine and the gold is mine, saith the Lord of Hosts. The glory of this house shall be greater than of the former, and in this place will I give peace.' 'Be strong, O Zerubbabel—and be strong, O Joshua, son of Josedech, the High Priest; and be strong, O ye

people of the land, and WORK, for I am with you saith the Lord of Hosts.'"

And in the fifteenth year the work was begun again. We all know the story of that building—the surpassing glory of that new temple, and the abundant blessing which came upon Israel.

My brethren, it will have been just fifteen years on the 18th of next month since the first beginning of a school was made upon this mountain. I need not press the analogy. The faith which sustained and directed that first little band of earnest men has had, I believe, a full fruit of blessing in the simple fact that an institution so incompletely endowed and equipped has persisted to live for fifteen long years of trial, side by side with institutions having powerful friends and splendid endowments;—and the key to this secret is the key to all history. It was founded and built up on a great idea, consecrated by earnest prayer, and it has had the momentum of that foundation. For there is a power in an idea fully grasped, which rivets the hearts of men. It has a boundless facination. It embodies the hopes and fears and ambition of a life. It possesses the mind, a concentrated drama, a living poem—a history—a battle—wherein the actors move and speak with thrilling reality and the scenes are shifted about a central figure. While the impression is full and fresh upon the soul, the enthusiasm flames, and knows no obstacles in its path. We have a Hildebrand, a Luther, a Napoleon—a S. PAUL. But in every great movement the prose of daily life must succeed the poetry of first enthusiasm, and in the monotony of sustained effort the strongest nature is tempted to forget the invisible and eternal idea—which is realized only by the mind—in considering material advancement and purely physical wants. The temptation is ever to exaggerate the regard for present comfort and to depreciate the broader and remoter future. The so-called common

sense of men reiterates the cry for bread first, then prosperity—material success, then spiritual enjoyment—the neccessaries of this mortal life and then the things of eternity.

And may not this be our danger and our trial? Have we not been, are we not now, tempted to lose the sanguine enthusiasm of the fathers in the meaner struggle for bare existence? In the presence of difficulties and financial embarrassment have we not been tempted to leave the building of the temple and flee to our "ceiled houses,"—to relinquish the great idea and to look to the fruits of the earth and the affairs of business for our permanent success? "Ye looked for much and lo! it came to little," and the voice of the ancient Prophet sounds like a trumpet still. "Be strong all ye people of the land and work, for I am with you saith the Lord of Hosts, according to the word that I covenanted with you so my spirit remaineth among you; fear ye not." For a greater than the Prophet hath said, that prosperity consists not in the treasures of the world nor the material conveniences of life, but that "to seek the kingdom of God and His righteousness" is to have "all these things added unto you."

This institution has been founded in one central fact, and in that, and that alone, does it possess a title-deed to life. Freedom of thought that shall be independent of the varying currents of the day; the earnest endeavor for true learning, with the worship and honor of God as its fundamental principle; higher education in the name and faith of the Son of God. Human science subordinated to those higher truths of man and God which the eternal Christ Himself lived and died to teach us. All knowledge and effort and ambition laid deep at the foot of the cross in the Redeemer's blood and the power of His resurrection. This is an ideal fit to stir the deepest depths of earnest souls and nerve us to deeds of nobleness. It is the

conviction, the memory, the witness in human minds as in human hearts, of that thought of all thoughts, that never exhausted power—JESUS crucified! All lower motives and baser aims die down in this presence. It is not the enthusiasm of a moment—but the faith for infinity. It represents the hope of a nation, the consecration of life. "Be strong therefore and let not your hands be weak, for your work shall be rewarded." There shall be no more distrust, no more questioning, but all faith. We shall not by the Atheism of our daily life contradict our formal professions. We shall not believe in God, and the power and the wisdom of God, and yet give all our attention to that world where He is so much forgotten. And we will be loyal to our great ideal, the hope of our fathers and the safe-guard of our children;—and whatever else this University may teach, however accurate in science and in knowledge may be her instruction, one thought shall be first and foremost in the minds of her sons—one lesson shall be read in the toil of the human brain and the rocks of the everlasting hills—one light shall shine upon all our work and all our recreation:—GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY-BEGOTTEN SON.

And now it must be evident that after all we have failed to emphasize this idea in its full force in the minds of students and strangers. For nearly every college has its brief religious service like ours every day; and a theological school, like a law school or a medical school, is but one department of a university, and is no sure defense against the influence of purely secular education. Indeed, I have sometimes thought, that on account of the freedom and breadth of our university system, especially in the case of our older students, we are peculiarly liable here to the common danger of institutions of learning—of cultivating the wisdom of the intellect and neglecting the wisdom of the heart. The very thoroughness of our mental training,

of which we are justly proud, increases our responsibility. And yet, the least comely and least comfortable building, perhaps, on the mountain, is the temple which we have built for God. It is inferior in interior beauty to the little village church; it is utterly eclipsed by the stately proportions of the new hall for the study of physical science, and is the very last building in the university to which we would point as an evidence of God's blessing upon us. Shall it be so? I ask you, students, and friends, and all. I hear some one say, "we must learn to live before we erect costly buildings; and laboratories and study-halls are of more importance to us than a house of worship; and we must have an endowment." Yes! There is a sense in which this is true. The Jews thought so in the time of Haggai. But first, let me say, people give to definite objects more readily than to vague generalities; and above all, let us remember it, we are not balancing the profits of a private speculation nor dealing with common facts. The chapel, more than any one building here, embodies and represents the fundamental principle of our work. It is not a tolerated appendage to a seat of learning, used for any and all purposes, but it is the prime factor, the best, the noblest, the truest element in our ultimate success. It is the one single place upon this mountain where we, the representatives of this great land, from Carolina to Texas, from the Ohio river to the Gulf—where we all, professor and student alike, meet together on equal terms, as fellow-men and brothers, to plead the merits of that Passion and seek God's face above. Therefore, united, bound together heart to heart in the sense of this universal need, let us be united in our appreciation of it. We shall all work for this. Each hall and building may and must have its own particular devotees, but the Chapel shall be *our* Chapel—a common pride, a common home, a common blessing to us all.

For fifteen years the work has been delayed, and, like the Jews under Zerubbabel, we have waited. Let us make now one earnest effort, one venture in the faith of Him "to whom nothing is great or small but the doing of his will" and the honor of His name. And we shall build for Thee, O our God, an house for Thee to dwell in among us forever—that although the heaven of heavens cannot contain Thee, yet that Thine eyes may be open toward this house night and day—the place of which Thou hast said, "my name shall be there"; that Thou mayest hearken to the prayers which thy servants shall make in this place;—that they may fear Thee all the days that they live in the land which Thou gavest unto our fathers! And we shall concentrate and emphasize the religious life and Christain devotion of this people, and erect an imperishable testimony to our belief in Thee and the all-surpassing beauty and dignity and power of Thy eternal mercy. Let it rise grand, solemn, pre-eminent; a central figure, to be seen and read of all men—at once the symbol and the guarantee of a united purpose, a united faith, and conscious benediction. Let its shadow fall upon our homes and let the music of its bells proclaim peace and happiness to all this land. And to teacher and student, to the stranger, to the joyless, the weak, the sad, the majesty of our worship shall speak in unmistakable accents the glory and the love of God.

I believe that the time for it has come. Our earnest determination is, under God, both the presentiment and harbinger of what we can accomplish. If our hearts are true and our minds are sincere, God will strengthen the hands and prosper the labor. Only be in earnest. Forget yourself. Realize the meaning of your self-denial, and that realization will itself be, in the far-reaching lines of your character, a great reward. For the things of your life, the thoughts of your heart are but leaves in the in-

constant wind. They all will fall to the ground, and moulder and pass away. You yourselves are but members of that long procession of men which moves ever onward from ocean to ocean, from the gate of birth to the gate of death, and will soon be lost in the infinite darkness where no eye can penetrate. Only in one way are our thoughts and deeds immortal:—when they are given to God—when they are laid up in some heavenly work—when they are stored away in that eternal treasure-house from which we all must receive our reward at last. Let us anticipate that reckoning. Let us fear and avoid the awful accusation of wasted opportunities and neglected powers which will rise up and meet us in that solemn Presence. And let us so labor here that we may realize, in the retrospect of a blessed experience, that God hath wrought out in the mystery of our individual history of loss and gain, of adversity and prosperity, the salvation of an immortal soul—that what is true of money and substance is true of all our labor and thought and time.

"What I squandered on self, I wasted: What I saved, I lost: What I gave away, I *have*."

University of the South,

Sewanee, Tenn.

Commencement, 1884,

July 20 to August 3.

Commencement, 1884.

SUNDAY, JULY 20TH.

11 A. M.—Morning Prayer, and Address before the Bishop Boone Missionary Society, by REV. ROBERT A. HOLLAND, S. T. D., New Orleans.

SATURDAY, JULY 26TH.

11 A. M.—Opening Service, Chancellor's Address and Holy Communion in St. Augustine's Chapel.

8. P. M.—Anniversary of the Sigma Pi Literary Society.

SUNDAY, JULY 27TH.

11 A. M.—Morning Service, Commencement Sermon by the RT. REV. W. E. MCLAREN, D. D., of Chicago, in St. Augustine's Chapel.

MONDAY, JULY 28TH.

8 P. M. —Contest in Declamation by University Students for the Bishop Lyman Medal.

Contest in Declamation by Grammar School Students, in Forensic Hall.

TUESDAY, JULY 29TH.

12 M.—Alumni meeting in Forensic Hall.

8 P. M.—Addresses before the Literary Societies.

WEDNESDAY, JULY 30TH.

11 A. M.—Special Service. Commencement Oration by HON. JOHNSON BARBOUR of Virginia, in St. Augustine's Chapel.

8 P. M.—Oration, Poem and Essay before the Alumni, in Forensic Hall.

Orator—PAUL JONES; B. S., Arkansas.
Alternate—SILAS MCBEE, North Carolina.
Poet—H. W. BLANC, Louisiana.
Alternate—JULIUS DREW, Florida.
Essayist—REV. JNO. DAVIS, B. A., Florida.
Alternate—VARDRY MCBEE, M. A., North Carolina.
Prophet—REV. F. A. DEROSSET, M. A.. North Carolina.
Alternate—REV. A. W. PIERCE, B. A., Arkansas.

THURSDAY, JULY 31ST, COMMENCEMENT DAY.

11 A. M.—St Augustine's Chapel:

I. The Procession, order of.
1. Choir.
2. Clergy.
3. Clerical Members of the Board of Trustees.
4. Vice-Chancellor.
5. Bishops.
6. Chancellor.
7. Faculty.
8. Lay Trustees.
9. Titled Alumni.
10. Untitled Alumni.
11. Candidates for Degrees.
12. Candidates for Diplomas.
13. Gownsmen.
14. Cadet Corps

The Procession will enter the Chapel at the western door.

II. The Special Service.
III. Latin Salutatory, by E. S. Elliott of Georgia.
IV. French Oration, by W. A. Guerry of South Carolina.

THURSDAY, JULY 31ST—*Continued.*

V. English Oration, by J. P. Wingfield of California.

VI. Spanish Oration, by R. T Brownrigg of Mississippi.

VII. Delivery of Diplomas by the Chancellor.

VIII. Conferring of Degrees by the Chancellor.

BACHELOR OF SCIENCE.
BACHELOR OF ARTS.
MASTER OF ARTS.

IX. Announcement of Honorary Degrees by the Chancellor.

X. Announcement of Grammar School Prizes by the Registrar.

XI. Award of Medals:

KENTUCKY MEDAL FOR GREEK.
MASTER'S MEDAL FOR LATIN.
VICE-CHANCELLOR'S MEDAL FOR CATECHISM.
GRAMMAR SCHOOL MEDAL FOR LATIN.

XII. Conclusion of Special Service and Recessional.

The Procession will retire in order of entrance.

3 P. M.—Salute by Sewanee Light Artillery.

8 P. M.—Commencement Hop, Forensic Hall.

FRIDAY, AUGUST 1ST.

8 P. M.—Contest between the Literary Societies, Forensic Hall.

South, 1883-4.

INTEREST ACCOUNT.

No.		
Total	0 University of the South Bonds	$1,470 00
Rese	Floating Debt	395 88
Th		
Pr		$1,865 88

$100
$100

EXPENSE ACCOUNT, 1884-5.

Bond		$1,865 88
Bond		73 25
		600 00
		600 00
No.		500 00
M., N		$3,639 13
Endc		

Real
Phila

PROBABLE INCOME, 1884-5.

na		
Back		$1,500 00
Note		700 00
3,08		150 00
	ent and Coupon Notes	170 00
		400 00
No.		$2,920 00

Univ

INDEBTEDNESS OF THE UNIVERSITY.

Less		
Sigm		
Thec		$32,000 00
Ellios	hypothecated	6,300 00
L. N		
Floa		$38,300 00
Bo	this	298 00
	ess	$38,598 00

Financial Tables of the University of the South, 1883-4.

JUNE 30th, 1884.

BOND ACCOUNT.

No. 1.

Total issue 6 per cent. Bonds		$40,000 00
Reserved for		
Theological Endowment Fund	$5,300 00	
Professorship " "	2,200 00	
	$7,500 00	
$100 Bonds sold	$9,200 00	
$1000 "	17,000 00	
	26,200 00	
Bonds cancelled	$1,700 00	
Bonds hypothecated	6,300 00	
		$40,000 00

ASSETS OF THE UNIVERSITY.

No. 2.

M., N. O. & Texas R. R. Bond	$ 27 96
Endowment and Coupon Notes	1,500 00
Real Estate and Personal Property	67,350 00
Philadelphia 5 per cent. Bonds, to be received at termination of present life interest	8,600 00
Back Rents (good)	700 00
Note of Mrs. F. A. Elmore	79 40
3,086 Acres of Texas Land	3,086 00
	$81,343 36

LIABILITIES OF THE UNIVERSITY.

No. 3.

University of the South 6 per cent. Bonds	$32,000 00	
Less amount Reserved Fund (Table 1)	7,500 00	$24,500 00
Sigma Epsilon Society		43 50
Theological Endowment Fund		30 27
Elliott Memorial Fund		50 00
L. N. Whittle		50 00
Floating Debt, secured by hypothecation of $5,300 Bonds and Texas Land		6,598 00
		$31,271 77

INTEREST ACCOUNT.

No. 4.

6 per cent. on $24,500 University of the South Bonds	$1,470 00
6 per cent. on $6,598 Floating Debt	395 88
	$1,865 88

EXPENSE ACCOUNT, 1884-5.

No. 5.

Interest (Table 4)	$1,865 88
Taxes	73 25
Repairs	600 00
Expense	600 00
Salary	500 00
	$3,639 13

PROBABLE INCOME, 1884-5.

No. 6.

Rent Account	$1,500 00
Back Rent (good)	700 00
Royalty	150 00
Interest on Endowment and Coupon Notes	170 00
Individual offerings	400 00
	$2,920 00

BONDED INDEBTEDNESS OF THE UNIVERSITY.

No. 7.

June 30, 1883	$32,000 00
June 30, 1884, Bonds hypothecated	6,300 00
Total	$38,300 00
Floating Debt above this	298 00
Total Indebtedness	$38,598 00

Report No. 1.

St. Augustine Chapel Building Association.

ECCE QUAM BONUM.

Mrs. TELFAIR HODGSON, General Secretary.

Sewanee, Tenn., February 10, 1884.

CONSTITUTION

OF THE

St. Augustine Chapel Building Association.

Article I.

The Association shall be known as "The St. Augustine Chapel Building Association."

Article II.

The object of this Association shall be to urge the necessity of better Chapel accommodations at the University of the South, both for students, residents and visitors, and also to secure funds to the amount of SIXTY THOUSAND DOLLARS ($60,000) to erect this Chapel and place in its tower a chime of bells.

Article III.

To effect this end there shall be an organization, under the above mentioned title, of which the Vice Chancellor of the University shall be the head. Assisting him shall be Vice Presidents at various centres of the country, who shall appoint their own Secretaries and organize their work as follows:

1. *The Vice Presidents requested by the Vice Chancellor of the University to serve as such, shall reside in some important center.*

2. *These Vice Presidents may appoint as many Secretaries as they may deem proper for the efficient prosecution of the work, and there shall be a General Secretary who shall reside at Sewanee, Tennessee.*

3. These Secretaries shall, by any means they may deem expedient, collect sums of money and forward the same to the Vice Chancellor of the University of the South, through the General Secretary of the Association. The Vice Chancellor shall hold the same in trust for the purpose of erecting a new Chapel for the University.

4. The plan suggested for raising money is to solicit subscriptions of ONE DOLLAR, *each such subscription to represent one stone in the Chapel.*

A person giving one dollar or more shall be entitled to a card from the Vice Chancellor certifying that he or she has one or more stones in St. Augustine's Chapel at the University of the South.

5. Auxiliary to such dollar subscriptions, DIME CARDS *may be utilized by children who may be interested in this work. For example, a child furnished with such a card having ten blank spaces, may have it filled with the names of her friends contributing each* TEN CENTS. *He or she then will be entitled to a certificate that he or she has a stone in St. Augustine's Chapel, while each one of the ten friends will be entitled to certificates of their proportions of the stone.*

Article IV.

As soon as, in the judgment of the Vice Chancellor, a sufficient sum of money shall have been raised, he shall, with an advisory committee, duly appointed by the Association, and with the approval of the Executive Committee of the University, decide upon a location and plans, and take steps for the laying of the corner-stone of the Chapel.

Vice-Presidents.

Alabama	Mrs. Peter Bryce	Tuscaloosa.
"	Miss. Lila Noble	Anniston.
"	Miss Mary Avery	Greensboro.
Florida	Mrs. C. Yonge	Pensacola.
Georgia	Mrs. E. L. Wells	Columbus.
Kentucky	Mrs. J. B. Castleman	Louisville.
Louisiana	Miss Belle Terry	New Orleans.
"	Mrs. Randolph	Bayou Gaila.
Massachusetts	Mrs. D. G. Haskins	Cambridge.
Maryland	Miss H. B. Poullain	Baltimore.
Mississippi	Mrs. Gen'l Ferguson	Greenville
"	Mrs. P. J. Maxwell	Columbus.
"	Mrs. Julia Shields	Natchez.
New Jersey	Miss Lydia Rodney	Burlington.
"	Miss Emily Conover	South Amboy.
South Carolina	Mrs. Anna G. Hughes	Charleston.
"	Miss F. A. DeSassure	Charleston.
"	Miss C. D. Dawson	Greenville.
"	Mrs. M. L. Dwight	Winnsboro.
Tennessee	Miss Nina Martin	Nashville.
"	Mrs. A. M. Shook	Tracy City.

Subscribers.

Mrs. A. Sherwood, Ill....	$1 00	Miss C. J. DuBose, S. C..	$1 00
D. B. Sherwood, Ill.....	1 00	Mrs. J. McRae, Fla	2 00
Rev. Geo. T. Wilmer, D.D.	5 00	Rev. S. McQueen, Ala ...	25 00
Offertory St. Augustine's Chapel August 12, 1883.	56 24	Young Ladies S. S. for St. Augustine	20 00
Miss F. Higginson, N. Y.	1 00	Miss Daisy King, Ga.....	1 00
" S. H. Peroneau, S. C.	1 00	" Isabel King, Ga	1 00
Mrs. H. R. Yerger, Miss..	1 00	John Finlay, S. C.....	5 00
" C. T. Juny, Tenn ...	50 00	Miss M. Bowles, Tenn ...	5 00
W. T. Taylor, Texas.....	25 00	Mrs. Mary Curtis, Tenn ..	5 00
Lena Juny, Tenn.....	25 00	A. M. Reed, Fla.....	5 00
Mrs. F. Winston, Tenn ..	1 00	Miss J. McKimmin, Tenn.	1 00
J. H. Johnson, Ga.....	1 00	" L. Randolph, Fla...	2 00
Little Girls of St. Augustine Aid Society, for corner stone	15 00	" Rose Anderson, Tenn	2 00
Mrs. John McCrady, Tenn	7 00	Mrs. W. Beattie, S. C....	1 00
Miss Dismukes, Tenn	3 00	Emily and Perry Beattie S. C	2 00
" N. Dismukes, Tenn .	1 00	Mrs. A. S. Garnet, Ark...	5 00
H. E. Cornish, S. C	2 00	Mrs. Eggleston, Miss	1 00
John D. Parsons, Fla....	1 00	" S. M. Helm, Miss...	2 00
Miss H. B. Poullain, Md .	16 00	Miss M. Y. Helm, Miss...	1 00
Albert T. McNeal, Tenn..	100 00	Mrs. W. B. Helm, Miss ..	1 00
Mrs. Fenwick Jones, Ga..	5 00	" Jos. Hodgson, Va., from 43 members of her family	43 00
" C. Trapier, S. C.....	1 00	Offering in St. A. Chapel December 2d.....	103 10
Proceeds of Concert.....	144 00	Dr. A. J. Rosset, N. C...	5 00
Miss Elmore, Ala	1 00	Pupils and Teachers St. Mary's Hall. Burlington, N. J., through Mrs. McKim	20 00
From Students	2 55	Miss E. Lyon, Ala.....	5 00
Extra from Concert.....	2 50	A friend	1 00
Miss C. Elliott, Tenn	2 00	A friend, St. Paul's School, Concord, N. H	5 00
Miss K. Higginson, N. Y.	1 00	Miss M. Rutledge, S. C ..	5 00
Sister Susan, Ky	5 00	Mrs. G. Harrison, Va	1 00
Mrs. Weston, S. C.....	1 00	G. R. Fairbanks, Fla	2 00
Miss M. L. Porcher, S. C.	25 00	Victor Fargaux.....	1 00
" Linning, S. C.....	5 00		
Mrs. E. W. Johns, Tenn..	5 00		
From Students	3 90		
Miss Belle C. Terry, N. O.	2 00		
Mrs. H. O. Morgan and daughter, Ala	10 00		

Telfair Hodgson, Jr.....	25 00	Mrs. W. P. DuBose, Tenn	25 00
Sarah Hodgson.....	25 00	" Anna Hughes, S. C..	1 00
Mrs. C. M. Mason, Texas.	10 00	E. W. Hughes, S. C	1 00
Miss F. Mayhew, Tenn ..	2 00		
Mrs. B. H. Micou, Ala...	2 00	*Total to date.....$903	29
Benj. Micou, Ala.....	2 00		

A Prayer

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone, bless we beseech thee the work of thy servants in rearing to thy honor and glory a Chapel at the UNIVERSITY OF THE SOUTH, in which our sons may worship and be trained as children of Christ. And grant that by the operation of the Holy Ghost they, and we, and all christians may be so joined together in unity of spirit, in bond of peace, and in righteousness of life, that we may be polished stones in an holy temple acceptable to thee, through Jesus Christ our Lord. AMEN.

Report No. 2.

St. Augustine Chapel Building Association.

ECCE QUAM BONUM.

Mrs. TELFAIR HODGSON, General Secretary.

Sewanee, Tenn., December 15, 1884.

CONSTITUTION

OF THE

St. Augustine Chapel Building Association.

Article I.

The Association shall be known as "The St. Augustine Chapel Building Association."

Article II.

The object of this Association shall be to urge the necessity of better Chapel accommodations at the University of the South, both for students, residents and visitors, and also to secure funds sufficient to erect this Chapel and place in its tower a chime of bells.

Article III.

To effect this end there shall be an organization, under the above mentioned title, of which the Vice Chancellor of the University shall be the head. Assisting him shall be Vice Presidents at various centres of the country, who shall appoint their own Secretaries and organize their work as follows:

1. *The Vice Presidents requested by the Vice Chancellor of the University to serve as such, shall reside in some important centre.*

2. *These Vice Presidents may appoint as many Secretaries as they may deem proper for the efficient prosecution of the work, and there shall be a General Secretary who shall reside at Sewanee, Tennessee.*

3. *These Secretaries shall, by any means they may deem expedient, collect sums of money and forward the same to the Vice Chancellor of the University of the South, through the General Secretary of the Association. The Vice Chancellor shall hold the same in trust for the purpose of erecting a new Chapel for the University.*

4. *The plan suggested for raising money is to solicit subscriptions of ONE DOLLAR, each such subscription to represent one stone in the Chapel.*

A person giving one dollar or more shall be entitled to a card from the Vice Chancellor certifying that he or she has one or more stones in St. Augustine's Chapel at the University of the South.

5. *Auxiliary to such dollar subscriptions, DIME CARDS may be utilized by children who may be interested in this work. For example, a child furnished with such a card having ten blank spaces, may have it filled with the names of her friends contributing each TEN CENTS. He or she then will be entitled to a certificate that he or she has a stone in St. Augustine's Chapel, while each one of the ten friends will be entitled to certificates of their proportions of the stone.*

Article IV.

As soon as, in the judgment of the Vice Chancellor, a sufficient sum of money shall have been raised, he shall, with an advisory committee, duly appointed by the Association, and with the approval of the Executive Committee of the University, decide upon a location and plans, and take steps for the laying of the corner-stone of the Chapel.

Vice Presidents.

Alabama	Mrs. Peter Bryce	Tuscaloosa.
"	Miss Lila Noble	Anniston.
"	Miss Mary Avery	Greensboro.
"	Mrs. R. H. Pierson	Birmingham.
Florida	Mrs. C. Yonge	Pensacola.
Georgia	Mrs. E. L. Wells	Columbus.
"	Mrs. C. P. Hansell	Thomasville.
Kentucky	Mrs. J. B. Castleman	Louisville.
Louisiana	Miss Belle Terry	New Orleans.
"	Mrs. Randolph	Bayou Gaula.
"	Miss L. Trezevant	Pt. Jefferson.
"	Miss A. Goodwill	Minden.
Massachusetts	Mrs. D. G. Haskins	Cambridge.
Maryland	Miss H. B. Poullain	Baltimore.
Mississippi	Mrs. Gen'l Ferguson	Greenville.
"	Mrs. P. J. Maxwell	Columbus.
"	Mrs. Julia Shields	Natchez.
New Jersey	Miss Lydia Rodney	Burlington.
"	Miss Emily Conover	South Amboy.
North Carolina	Miss E. Drayton	Charlotte.
"	Mrs. Hamlin	Henderson.
"	Miss P. Ruffin	Hillsboro.
"	Miss Higgs	Warrenton.
"	Mrs. Cobb	Lincolnton.
"	Mrs. D. Blake	Sherfordville.
"	Miss N. Devereux	Raleigh.
"	Mils M. T. Barber	Wilkesboro.
South Carolina	Mrs. Anna G. Hughes	Charleston.
"	Miss F. A. DeSassure	Charleston.
"	Miss C. D. Dawson	Greenville.
"	Mrs. M. L. Dwight	Winnsboro.
Tennessee	Miss Nina Martin	Nashville.
"	Mrs. A. M. Shook	Tracy City.
Texas	Mrs. E. H. Cochrane	Austin.

Subscribers.

Total to date of Report No. 1	$903 29
Miss L. Latham, Texas	5 00
B. R. Latham, Texas	5 00
T. D. Bratton, S. C	5 00
Mrs. Jane Gray, Texas	10 00
W. Gray, Esq., Texas	5 00
Mr. and Mrs. J. S. Henderson, N. C	2 00
Mrs. M. W. Overman, N.C.	1 00
Mrs. Hamlin, N. C	1 00
Mrs. H. Garrett, La	2 00
Mrs. H. C. Jones, Charlotte, N. C	1 00
Mrs. Cheshire, Charlotte, N. C	1 00
Mrs. J. Wilkes, Charlotte, N. C	1 00
Mrs. H. Watts, Charlotte, N. C	1 00
Mr. Hill, Charlotte, N. C.	1 00
Mr. B. Myers, Charlotte, N. C	1 00
Dr. Glover, Charlotte. N.C	1 00
Myers Hunter, Charlotte, N. C	1 00
Mr. R. Moore, Charlotte, N. C	1 00
Dr. Bland, Charlotte, N. C	1 00
T. F. Drayton, Charlotte, N. C	1 00
E. G. Drayton, Charlotte, N. C	1 00
Through Mrs. J. P. Means, Rock Hill, S. C	15 50
Mrs. L. P. Conner, Bayou Goula, La	1 00
Miss F. E. Conner, Bayou Goula, La	1 00
Mrs. J. G. Randolph, Bayou Goula, La	5 00
Mr. and Mrs. A. B. Galloway, Elkin, N. C	2 00
Miss A. Cheatham, Elkin, N. C	1 00
Misses Mary, Laura and Leonor Gwyn, Elkin, N. C	3 00
Miss M. Hickerson, Elkin, N. C	1 00
W. A. Gwyn, Elkin, N. C.	$1 00
Mr. and Mrs. Jas. Gwyn, Elkin, N. C	2 00
Thos. Dudley, Ky	1 00
Roland Dudley, Ky	1 00
Hallie Dudley, Ky	1 00
Gertrude Dudley, Ky	1 00
Mrs. T. U. Dudley, Ky	1 00
Through Miss King, Roxboro, Pa	7 00
Through Miss Rodney, Burlington, N. J	3 00
Christ Church, Raleigh, N. C., through Miss N. Devereux	5 00
Miss E. M. Gillbee, Md	1 00
St. Mark's Church, Chester, S. C., through Mrs. Mills	5 00
Through Miss Pereneau, S. C	4 00
Mrs. Morrell, Knoxville, Tenn	5 00
I. W. Murphy, Hillsboro, N. C	4 00
Rev. A. R. Knight, Fla	25 00
Mrs. Huntingdon, Cincinnati	1 00
Mr. and Mrs. J. H. Brown, Tyler, Texas	2 00
Rev. G. S. Patterson, Tex.	1 00
John W. Duff	5 00
Mrs. E. Anderson, Georgetown, Texas	1 00
Rev. W. H. Moffett, N. J.	3 00
Thos. F. Moffett, N. Y.	3 00
Mrs. C. Moffett, Cincinnati	2 00
Miss A. J. Moffett, "	2 00
Mrs. C. Meeker, Athens, Ga	100 00
Miss S. M. Crane, N. J.	10 00
Mrs. H. Hoke, N. C	1 00
B. C. Cobb, N. C	1 00
M. E. Cobb	1 00
Through Miss N. Martin, Nashville	4 00
Through Miss Teary, New Orleans	44 00
Through Miss E. Conover, N. J	25 00

Rev. E. Wickens, Texas	$5 00
Through Mrs. A. G. Hughes, S. C	26 00
Arthur B. Elliott, Ga	5 00
Miss S. A Nelson, Tenn	1 00
Rev. Dr. Baird, Ala	1 00
Rev. Dr. Cooper, L. I	100 00
Bishop Watson	1 00
E. L. Eubank, Hendersonville, N. C	1 00
Mrs. N. G. Chafee, Lancaster, S. C	1 00
Miss H. E. Blake, Newberry, S. C	1 00
Mrs. John Harris, Greenville, S. C	1 00
Miss C. D. Dawson, Greenville, S. C	1 00
Through Mrs. Lee, Austin, Texas	1 00
Ladies Chapel Association of Sewanee, through Mrs. J. B. Elliott	148 10
Mr. Chas. Wise, Columbus, Ga	3 00
Mr. W. F. Wise, Greenville, Texas	1 00
Mr. Wm. B. Wise, Paris, Texas	10 00
Mr. D. C. Wise, Fort Worth, Texas	2 00
Mr. and Mrs. N. Curtis, Columbus, Ga	2 00
Miss H. Murdock, Columbus, Ga	1 00
Mr. Arthur Murdock, Columbus, Ga	1 00
Mrs. Geo. Phelps, Columbus, Ga	1 00
Mrs. M. Joseph, Columbus, Ga	2 00
Mrs. J. Joseph, Columbus, Ga	2 00
Mr. C. E. Hochstrasser, Columbus, Ga	1 00
A Friend, Columbus, Ga	1 00
Mr. W. R. Blanchard, Columbus, Ga	1 00
Mrs. B. E. Berry, Ga	1 00
Miss A. Berry, Ga	1 00
Mrs. W. S. Freeman, Ga	1 00
Dr. E. B. Schley, Ga	1 00
Mrs. M. E. Wright, Ga	1 00
Mr. & Mrs. E. L. Wells, Ga	$5 00
Miss C. J. Burnis, N. Y	2 00
Mr. Geo. W. Wells, Texas	2 00
Mr. Chas. A. Lovelace, Columbus, Ga	1 00
Mr. W. C. Comb, Columbus, Ga	1 00
Mr. G. W. Tichnor, Columbus, Ga	1 00
Mr. T. B. Berry	1 00
Miss May Wells	1 00
Auxiliary Card No. 12, through Miss Sass	1 00
Dr. B. L. Gildersleeve, Md	25 00
Mrs. M. Gould, Augusta, Ga	500 00
Through Miss Sass, Charleston—Miss Murden's School	15 00
St. Michael's S. S	12 00
Miss Murden	1 00
Miss M. E. Sass	2 00
Miss J. D. Sass	1 00
Mr. G. H. Sass	1 00
A Friend	1 00
Mrs. H. E. Young	1 00
Mrs. A. M. Adger	1 00
A Friend	1 00
Mrs. T. D. Wagner	1 00
Mrs. Vander Horst	1 00
Mrs. James Conner	1 00
Mrs. R. Heyward	1 00
Mrs. Edward Frost	1 00
Mrs. Thomas Frost	1 00
Mrs. L. C. McCord	1 00
Miss M. Jervey	1 00
Mrs. G. S. Holmes	1 00
Miss S. A. Miles	1 00
Miss Mary Heyward	1 00
Mr. and Mrs. F. W. Heyward	2 00
Miss F. Barker	1 00
Miss F. W. Gunn, S. C	1 00
Young Ladies S. A. S. Society	30 00
McN. DuBose	2 00
F. Shoup	1 00
Mrs. P. Brooks, Tenn	5 00
Arthur B. Elliott, second contribution	5 00
T. N. Poullain, Md	1 00
In memory of one who loved the University	5 00

Miss McIlhenny, La	$2 00	C. M. Pegues, Miss	$5 00
Kirkman G. Finlay, S. C.	1 00	Mrs. R. Wright, N. J	15 00
Western Texas.....	5 00	Cash	50
John M. Gillespie, Tenn..	1 00	Through offertory Sunday,	
Rev. Chas. B. Turner, Fla.	1 00	November 18.....	15 00
Bessie Woodward, Tenn..	1 00		
Mrs. Albert Smith.....	1 00	Total to date $2,397 45	
Little Girls St. A. Aid Society	130 00		

A Prayer.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone, bless we beseech thee the work of thy servants in rearing to thy honor and glory a Chapel at the UNIVERSITY OF THE SOUTH, in which our sons may worship and be trained as children of Christ. And grant that by the operation of the Holy Ghost they, and we, and all christians may be so joined together in unity of spirit, in bond of peace, and in righteousness of life, that we may be polished stones in an holy temple acceptable to thee, through Jesus Christ our Lord. AMEN.

CONFIDENTIAL.

VICE-CHANCELLOR'S OFFICE,

University of the South,

JUNE 10TH, 1884.

Dear Sir:

The Theological Department of the University of the South has practically failed, for the want of that money support promised by the Church in those of our Dioceses which called this Department into existence.

The schedule below indicates where the delinquencies are. (*See page 31, Proceeding for 1883.*)

Diocese.	Pledged (for 1883--1884).	Paid.
North Carolina,	$600 00	$ 20 35
South Carolina,	600 00	252 27
Georgia,	600 00	130 00
Alabama,	400 00	396 80
Florida,	350 00	44 80
Mississippi,	350 00	
Louisiana,	500 00	203 35
Texas,	400 00	235 48
Western Texas,	150 00	50 05
Northern Texas,	150 00	4 50
Arkansas,	300 00	
Tennessee,	400 00	203 40
TOTALS,	$4800 00	$1541 00

The following figures tell the whole tale:

Amount Needed.	Amount Pledged.	Amount Paid.
$5000 00	$4800 00	$1550 00

The amount thus far given by ten Dioceses and two Missionary Jurisdictions ($1550 00) is but a little more than the salary of one Professor, ($1400 00). There are two other Theological Professors to be paid, and current expenses to be met.

This is a sad state of affairs, especially just now, when the other Departments of the University are in a most flourishing condition There are now thirty more students present than during the corresponding term last year. Besides this, the whole life of the University is better organized—better disciplined—more hopeful and bouyant than at any period of its existence. This season, too, there is the greatest boom known in the history of the University since its foundation, in the material advance of the community around us.

To throw the support of the Theological Department upon the Academic Department would cause the failure of that Department also. This, too, would be manifestly unjust, as it would burden the Academic Department with the salaries of the three Theological Professors, (who are now doing partial work in that Department), for an amount of work which could be performed by one more Professor added to the present corps of Academic Professors.

To do this would also be a return to a system which has been tried before, and which was proven to have been a failure; and the failure is no doubt due to the fact that such a scheme seems to relieve the Trustees of that personal responsibility, and consequently personal exertion, which rests upon them to give support to the Church work at the University of the South.

The Grammar School and Academic Departments are now self-supporting under the present schedule of salaries. They can easily live. And it would be a grave responsibility for the Trustees to sacrifice the whole University simply to save the Theological Department—the Department officered by clergymen of the Church, and the only Department and officers which can, with any reason, ask the support of the Church.

The other Departments of the University are secular, and their Professors are scientific men. In asking the Church, therefore, to support such men, we might anticipate the reply: "*Why do not these men go where they can support themselves*"?

All the devices heretofore relied on to so great an extent by the Trustees, to raise the money promised to the Theological Department (viz: by agencies and by appeals here and there), have been too much allowed to take the place of the only effective mode of raising it, viz: by personal and persistent applications in the Dioceses from which the Trustees accept their trusts.

Whatever financial scheme may be proposed by the Board of Trustees in August, we respectfully ask that the money already overdue from the Church this year to these men in the Theological School, who are earning their daily bread, and who are sorely in need of it, be supplied as soon as possible. No plan for next year will pay the debts of this year.

We do not come before the Church as mendicants. We simply ask, in our necessity, that which has been promised to us. And we feel sure that a proper presentation of the case to the Church people in the South will meet with the proper response.

Yours faithfully,

TELFAIR HODGSON,

Vice-Chancellor

THE INNER PROOFS OF GOD.

THE BACCALAUREATE SERMON,

PREACHED IN ST. AUGUSTINE'S CHAPEL, SEWANEE, TENNESSEE, AT THE ANNUAL COMMENCEMENT OF THE UNIVERSITY OF THE SOUTH, ON JULY 27TH, THE SEVENTH SUNDAY AFTER TRINITY, 1884.

BY THE

Right Reverend WILLIAM EDWARD McLAREN, S.T.D.,

BISHOP OF CHICAGO.

(Published by request of the Board of Trustees.)

NEW YORK:

JAMES POTT & CO., PUBLISHERS,

12 ASTOR PLACE.

1884.

BACCALAUREATE SERMON.

"*And they shall know that Thou Whose name is* JEHOVAH *art only the Most Highest over all the earth.*" —PSALM lxxxiii., 18.

The age in which we live is frequently characterized as an age of unbelief. Certainly it is an age in which much unbelief comes to the front, aggressively; and hence it is an age of conflict in regard to fundamental verities. The foundations have been vigorously attacked, but also stoutly defended, and the outlook at this stage of the conflict cheers with the premonitions of victory the hearts of those who have the name of God inscribed upon their banners. Error may not die amid her worshippers, but assuredly in the not distant period of utter reaction against her unholy crusade, she will be driven wounded and bleeding from the field; and the world "shall know that Thou, Whose name is JEHOVAH, art only the Most Highest over all the earth."

At this juncture the imperious necessity is the stimulation of those who believe to greater confidence in the truth and more profound devotion to its propagation. This is to be accomplished, in part, by renewed attention to the grounds on which our convictions rest. We are not qualified to con-

tribute to the arrest of error unless we can intelligently apprehend the reasons why we profess and hold the truth.

I count it a great privilege, young gentlemen of the University of the South, to be here to-day to say that the Church of God rightly expects great things of her sons whom she trains under the porches of her academies, that, ere they go forth, year after year, into the world where the great question, practical and theoretical, is, "If a man die shall he live again?" they shall have opportunity and take pains to ground themselves in the truth. Here, I am sure, in this favored spot, where amid many prayers and tears, many trials and victories, the thought of education, *sub signo Crucis*, has been the constant inspiration, the opportunity and the effort go hand in hand.

The words I have to speak on this occasion shall be only old words said over again—lessons reviewed that have been taught and learned here through all these years. A strange face—a new voice—but, O brothers in the Catholic Faith, a heart that beats in sympathy with the holy thought which swells your breasts, and seeing all that you have done and are to do, can find no better word to-day than that which may strengthen our faith in Him for Whom you have wrought and from Whom the larger blessings of the future must descend!

The issue which has been precipitated by the advocates of error ought to be distinctly perceived, and to this intent should be constantly restated. The question is not whether there is a God, but

whether man can know that there is a God. And yet the question emerges only in the cold realm of speculation. When speculation is thrown off its guard the truth struggles to the lips. The most pronounced Atheist will trip in his argument and let out the inner conviction of his mind. The wayward genius, who charmed the world with his song, vauntingly wrote upon an Alpine rock, "Percy Bysshe Shelley, Atheist;" yet in his letters he says that he loves to think of a fine intellectual spirit pervading the universe. "It is the pathetic cry of a refined and cultivated mind imprisoned in the negations of Atheism, yet unable to repress its own rational intuitions and yearning to commune in nature with a fine intellectual spirit like its own. It is the delicate spirit Ariel, imprisoned by a malignant witch in a cleft pine, and writhing to escape and soar in its native empyrean."*

Mr. Herbert Spencer's latest dictum contains a remarkable statement, remarkable in that it points towards theistic truth. He says: "Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he [the thinker] is ever in the presence of an Infinite and Eternal Energy from which all things proceed."† The "Critique of Pure Reason" aims to show that the existence of God cannot be "scientifically" proved, which might be granted if it were proved that the metaphysics of Immanuel Kant represent absolute truth; but it

* The Philosophical Basis of Theism—Harris, p. 315.

†*Popular Science Monthly*, January, 1884.

must be noted also that the same treatise shows with equal distinctness that the existence of God cannot be "scientifically" disproved.* Agnosticism does not deny the possibility of the Divine existence, but ignores any God-perceiving faculty in man. To admit the possibility of a God is many removes from the dreadful negation of the fool—"There is no God." Dr. Plumptre points out how poor Matthew Arnold confesses the God he denies. In his "Literature and Dogma" there are "two voices whose dissonant notes have not yet been brought into accord. He confesses truly enough that the 'Power in us and around us is best described by the name of this authoritative but yet tender and protecting relation' [that of Father], that 'the more we experience its shelter the more we feel that it is protecting even to tenderness. Is there any great gulf of thought between a 'Power not ourselves that makes for righteousness' and 'a Moral Governor of the Universe?'"† "The owlet Atheism," of whom Coleridge sang, has changed his tone. "Sailing on obscure wings athwart the noon" he once denied the sun. The owl of the last quarter of the century cries out, "We cannot see him"—"only this and nothing more."

The question raised, then, is whether the possible God is unknowable. Is the Absolute unthinkable?

From one quarter the response is an affirmative, "as the voice of many waters and as the voice of a

* Kant, by Prof. Morris, p. 261.

† Movements of Religious Thought—Plumptre, p. 91.

great thunder."* An innumerable host out of all kindreds, tongues, and nations confess that the thought of God is the strongest force in life, the purest comfort in sorrow, the one rock-idea which no storm shakes, as true, as real, as natural, as fruitful as any thought, and more. To them history without that word is a riddle, being a mystery, life a torment, and death a horror. When you propose to rob them of that, you strike from under mankind the prop that sustains in duty, soothes in grief, strengthens in temptation, and you relegate to awful silence the voice that speaks peace to penitence, courage to moral faintheartedness, hope to the dying and welcome to the dead. It will require some superhuman force of argumentation to sweep that witnessing out of the world. Let it go, if it is all a dream; let it go, sweet dream of the ages; verily it was pleasant to dream it, but if it was false, let it go! But let them demonstrate its falseness beyond the peril of a doubt! Let us be furnished with proof in which there is not an unknown factor or an error of computation, first! It is not too much to ask this of those who push a speculation against the convictions of a race. The critical spirit may attract attention, but it is quite another thing to substantiate the suggested negation. In the mean time the world will dream on and think its dream the one magnificent reality of life.

But the anti-theistic speculatist makes little account of the convictions of mankind. These are the superstitions of the unthinking, or the vagaries of

* Rev. xiv., 2.

ignorance sanctified by long continuance, or the passing phenomena of a period that in the majestic sweep of an imaginary process of evolution will be resolved into a purely scientific era. The average convictions of the race are at best superficial while we who lead the new thought of the time have gone down to the very depths; there is no secret chamber of physical knowledge which we have not opened, nor any *penetralia* of the mind which we have not explored. High priests in metaphysics, as well as in physics, we have discovered no basis for the positive theistic affirmation, and while religion dies in the heart of the world we are preparing to substitute a distinctly scientific ethics in its place. It is a vain ambition. The least or the worst that can be effected will be a dispensation of nihilism, of which the immediate cure is in the hungry heart that craves its God. Nothing brought France back to the Church so effectually as the practical results of her great godless revolution. There is nothing so real, so true, so infallible as the common sense of mankind, nor anything so majestic as its steady movement against all unrealities. The concurrent testimony of millions affirms the central fact that God is, and the affirmation rests upon the experimental knowledge that He is. The fact is the reality; the knowledge is man's recognition of the reality. Only the unreal is unknowable.

It is not, however, a question of majorities. The millions who know outnumber the sceptical few who do not know, but that is not an argument so much as it is a phenomenon—a fact which may contribute to

an argument. The real point involved is, why does the great mass of mankind think that they can and do cognize God as the focal reality, the spiritual sun in the firmament of being?

The data of the theistic argument are all to be found in man. Mr. Morell * adverting to this fact in his "History of Philosophy" asks: "Do we wish the argument from being? Man in his own conscious dependence has the deepest conviction of that Independent and Absolute One on Whom his own being reposes. Do we wish the argument from Design? Man has the most wonderful and perfect of all known organizations. Do we wish the argument from reason and morals? The mind or soul of man is the only accessible repository of both. Man is a microcosm, a world in himself; and contains in himself all the essential proof which the world furnishes of Him Who made it." And to those who with Schleiermacher accept the doctrine of immediateness, that is, the consciousness of God as an original and primary act of the soul antecedent to reflection or reasoning, Man stands forth as the mirror of God, for it is in the depths of his nature that the two meet face to face.

Whatever the line of argument, and whatever the philosophy which may dominate it, man contains the data. It is a small matter that besides Him there is a universe of created being. He is the universe for all the necessities of demonstration.

But man is a complex existence. In the indivisible unity of his nature are found separate states or

* History of Philosophy, p. 740.

aspects, which we sometimes call "faculties." Any one of these may predominate in action and so determine the character of the man for the time being. Thus when the reflective or rational faculty predominates, the results differ from those which a predominance of the emotional faculty produces. We see man now as a being with sense-perceptions and now as controlled by self-consciousness. Again he is viewed as a moral nature; again as under the rule of the feelings. In the very nature of the case the process of knowing, of coming to the knowledge of God, is confined to the soul, whether we know Him as the result of an induction or of an intuition; but we must guard with sedulous care against the undue preponderance in us of any particular aspect or "faculty," if you choose to give it that name. Neither reason should abdicate in favor of conscience, nor conscience in favor of the feelings. "It has been pointed out how each sense affords a distinct, and, so far as it reaches, a complete point of contact with the external world, and is yet unable to convey to the mind a report of all the properties of an object. The ear cannot detect a color nor the eye a sound. This is nature's parable of a deeper truth in religion, the more general perception of which would put an effectual quietus upon much of the seeming wisdom of those who in trying to ascertain religious truth are guilty of the absurdity of attempting to hear light or motion, or smell sound, and because they cannot accomplish the impracticable, gravely announce that light, motion and sound do not exist; or, at least, are unknowable."* Every

* Catholic Dogma the Antidote of Doubt, p. 17.

argument for God should enlist the activities of the whole nature, and the penalty which follows a neglect of this law in the process of knowing is that error seems to the mind to be true. Surely the hypothesis of Infinite Being Who is also Personal Goodness ought to rebuke the frigid way in which some approach it. It is as if one should study botany with no love of flowers, or social science without any deep or passionate pity for those who suffer, or therapeutics with no interest in the alleviation of pain and restoration of health. A man may thus have the dialectics of the schools at his tongue's end, but be incapable of comprehending the full symmetry of the theistic argument. I firmly believe that all the atheistic and agnostic tendencies of modern speculative thought are traceable to the cool assumption that the rational faculty acting independent of the other faculties is competent to reach conclusions in regard to the existence of God. True, it may, as a chance, reach correct logical conclusions, but in fact it seldom does. God is not the conclusion of a syllogism (though many of our speculatists make a god of their syllogism), but He is a Being Whom we know by the synthetic operation of all our powers. The act of knowing is one in which conscience, reason, understanding, will and affections unite, and it is when thus coalescing that they discover God, not as mere causality, or power, or that figment of the speculative imagination, pure being, but as the Personal Majesty Who is loving Father as well as mighty Creator, the Infinite Heart, the Infinite Mind, the Infinite Arm.

Here, then, we have before us Man in whom are all the data necessary to arrive at the knowledge of God, and further we have predicated of him that the concurrent use of all his faculties will wrest from these data their divine secret. Man looks at himself, into himself, and by studied processes of thought or by sudden leaps of unconscious induction, he arrives at a knowledge of himself. He is not looking to see God in any mystic sense, but he is looking to see proofs of God. We come to the knowledge of God in much the same way as we come to the knowledge of our fellow-men. You could never know me if you did not first know yourself. The proof that I exist is in your existence. The evidence that I think is in your thought. That is to say, from the ascertained premise that you think you draw the conclusion that I think. "The Father in heaven," says Dr. Flint, "is known just as a father on earth is known."* The latter is as unseen as the former. No human being has really ever seen another. No sense has will, or wisdom, or goodness for its object. Man must infer the existence of his fellow-men, for he can have no immediate perception of it; he must become acquainted with their character through the use of his intelligence, because character cannot be heard with the ear, or looked upon with the eye, or touched with the finger. Yet a child is not long in knowing that a spirit is near it. As soon as it knows itself it easily detects a spirit like its own, yet other than itself, when the signs of a spirit's ac-

* Theism—Flint, p. 77.

tivity are presented to it. The process of inference by which it ascends from the works of man to the spirit which originates them is not more legitimate, more simple, and more natural than that by which it rises from nature to nature's God.

We have now reached a point at which we can state some of the results of analyzing human consciousness. These results point to God, universally.

And perhaps it were well just here to ask, why? Why does the mind, thrown in upon itself, immedidiately infer a higher than itself? Is the inference simply an illogical leap in the dark? Or, does the universality of the inference indicate a law or necessary action of the mind? To accept this hypothesis is to account for the phenomena, undoubtedly. The reality of God impressing Himself on His creature man would create in man a natural habit of looking for God and climbing up toward Him on the stairway of every possible inference. But the fact of universality only creates a probability. Is there not some sterner basis of truth by which to account for the inference from man to God? We do not care to urge the ethical effect of the inference upon individuals and communities. Let that pass for the present, and let us press the inquiry—Is it necessary to the force of the argument to trace back to its hidden cause the ultimate reason why mankind instinctively rises from the data of human nature to the idea of a God? Is it not sufficient to recognize the inference as belonging to the race—a necessary consequence of the action of the human mind upon the sublime induction? Nothing

is so true as not to be doubted, but in the very teeth of doubt and denial, there are many things in life which we accept not as incapable of proof but as not requiring it. Knowledge, for instance, implies the trustworthiness of the knowing power. We know that we know. You may bring a thousand arguments to prove it, and they may be demonstrative, but not necessary. The argument for God is many-sided, but the one determining force in us is that which seems like an instinct, which is original, primary, universal. No formal demonstration of God by trains of syllogistic reasoning could maintain theism through the ages but for the help of this implanted aptitude of the soul to respond to the thought of God. Anselm's *a priori*, beautiful as it is, belongs to trained thinkers, while the millions assert their knowledge of God with the same spontaneous confidence with which a child trusts the proof of parental love. Nature is clearer-headed than philosophy. And is so because nature looks with all her faculties at the broad landscape of truth, and believes that she sees it, every cliff and scar, every bend of the river and flowery meadow, every forest and nestling cottage. Philosophy, meanwhile, is busy with the mechanism of the eye, and announces that the landscape is a miniature picture painted on the retina—a scientific truth, no doubt! But we are not fashioned to contemplate objects under the lead of a single faculty. We could not appreciate beauty if we should always keep the structure of the organ of vision in mind. We look —we see—we rejoice; we believe that we see what

we see, we *know* that we see, and we know that all men excepting those who have lost the organ of vision see; and if at any time the thought comes to us that what we see is a picture on the retina we accept the reflection as demonstrating the reality of the landscape, which however we did not doubt existed in all its beauty. It was not necessary to corroborate the fact. From the data before us we naturally inferred the reality of the scene by the same law of thought as that by which we rise from the phenomena of our consciousness to the reality of God.

Now let us examine some of these phenomena.

1. The great mass of mankind think that they can and do know that there is a God, because they find themselves reaching out into the realm of spirit after a Power that is above them in the oft-recurring exigencies of their life, temporal and spiritual, in which they realize their own limitations in respect of strength, wisdom and foresight. This is not a mere impulse of unintelligent despair: it is quite as often the calm instinct of deliberation as the last resort of one who has no other source of help left. It is the refuge alike of childhood and age. It is the first solemnity of the young life. "I myself was a child," said Boucher de Perthes,* "when religion was proscribed, in which one did not even venture to allude to it: the churches were shut, and the priests were persecuted. Nevertheless I remember that the aspect of the sky made me dream; I al-

* Quoted in Origin and Development of Religious Belief—Baring-Gould, i., 71.

ways saw in it something that was not of the world. When I spoke about it I was silenced, but my mind recurred to the idea. I searched then above for something that I did not see. Yes! the intuition of God was in me. Since then I have questioned many little children on this intuition, and I have discovered it in nearly all. The child that thinks itself abandoned or threatened, and has vainly called its mother, has recourse to this invisible Power which its instinct reveals to it. It invokes this with tears and cries. In those moments of anguish let a light appear and it is instantly calm: it is God Who appears to it."

God is the light that shines in upon the midnight of the soul. The poetry of mankind is the tuneful record of the joy with which weary hearts who find how vain is the help of man turn to rest their burdens on the unseen bosom. How rich our proverbial sayings are of the same experience. True indeed is it that man's extremity is God's opportunity. "What time I am afraid," said the Psalmist, "I will trust in Thee!" It was in the fury of the battle when winged deaths went hurtling through the air like a storm of hell that the hidden theism of the Atheist-soldier's nature came out—"O God, if there is a God, save my soul if I have a soul!" This consciousness of dependence upon a Power above us appears in the extremities of spiritual impotence as well. The strophe of the ancient hymn of Israel, "I will love Thee, O Lord, my strength," appears again in the apostolic antistrophe, "We are kept by the power of God through

faith unto salvation." Throw the mind off its guard, if the mind has denied the existence of this instinct, and at once it becomes apparent that the denial was speculative and did not neutralize the natural impulse. A train dashes through a draw laden with Ingersolls: and every Ingersoll in that awful leap will cry, "My God, save me!" We have not been endowed with a nature which deceives us. Reality, as infallible as an axiom, lies at the basis of character. "I am" is the verity that it is impossible to doubt or deny. We know that we are, and we know that there are in us and come to us deep convictions that certain facts and truths are fact and truth, which we cannot destroy any more than we can, by an act of volition, resolve ourselves into nothingness. Fundamental facts of consciousness, however acquired, must be trusted or else there is no basis of certitude in the world of being. If these facts are deceits then sense-perception is false, and —what is left? But the constitution which has been given to man is not an illusion. We trust it because it is trustworthy, and no man can persuade himself that his life is not the richer, his heart stronger, his future more cheering by reason of that strong Power over us towards which we flee when we feel that we are helpless, friendless, sinking—wearily sinking down, down, we know not where. "*De profundis clamavi ad Te, Domine*," is the cry of universal humanity.

2. Another fact in our self-consciousness presents itself. When we walk out into a public park, the eye falls upon a splendid green sward, smooth as vel-

vet, swelling into graceful curves, with head lands of noble forests jutting out, and islands of rarest flowers dotting its surface. The picture charms us and we seat ourselves in some shady spot to enjoy the Elysian scene. But we resume our stroll, and enter a densely populated slum of the city where the atmosphere is laden with poison and where crime and vice eat like gangrenes into the souls and bodies of the miserable host. We hasten away with horror from the spot. The impression made upon us by either is distinct and influential, because there is in us an inherent capacity of admiring the beautiful and disliking the hideous. The same capacity exists in regard to the moral quality of things. Some things we plainly perceive to be right and some to be wrong. *Being* wrong as an idea wears a storm-cloud on its brow; and when it passes into a concrete shape and becomes in us *doing* wrong, then the storm bursts upon the soul and it trembles to think that it will be called to account. Deeply implanted in the solid rock of man's nature, these two granite columns *ought* and *ought not* rise and form the gateway, through which we pass up to the cognition of an Infinite Judge.

It is not without reason that the conscience is adjudged to be at times in a morbid and sometimes in a venal condition, but the incongruities and contradictions pointed out do not impair the general tenor of its testimony. We do not doubt the reality of the skies we see above us because black midnight envelopes them or fogs rise between us, or because some eyes are blind and others will not

look up. Notwithstanding the diversities of moral judgments amounting at times and with individuals to a complete transposition of wrongs and rights, there is in man a power of distinguishing moral qualities that is all the more striking because of the abnormal exceptions that occur. From the exceptions we may safely appeal to the collective witness of humanity.

But the witness of the conscience to the question of duty and obligation, involving a critical estimate of actions and pointing to a judicial scrutiny of them, may get its emphasis from the lower motive of utility. It is to our interest to do right and to avoid wrongdoing. "Honesty is the best policy." But if this is the spring of moral life, then we have the spectacle of a moral life flowing forth from a fountain of mere selfishness. What a man does because of the pleasure it affords or refrains from because of the pain it inflicts, is not a moral action in any true sense. Moreover multitudes take pleasure in actions which do not minister utility but drag their manhood down to death.

Or, one may object that this sensitiveness to wrong and dread of consequences is the result of social law which forbids and punishes crime. But it is not the statute-book of the state nor the menacing gallows which makes murder hideous to the soul. The wretch "carries his own accuser in his breast," and a higher law than was ever written in any human code has not infrequently impelled such victims of themselves to surrender to the dreadful penalties of the state.

Conscience is the sensitized negative upon which obligation photographs its stern mandates. As certainly as that by the eye we see colors and that by the ear we hear sounds, do we by the conscience perceive duty. Nor is the organ controllable. We may pervert it by misuse, or sear it by disobedience, just as we may do violence to the ear or the eye, but even in a diseased condition it is conscience to us. What it approves we feel that we should accept: what it condemns we know we should reject. We cannot choose but hear its abjudication. When it pronounces an action right we cannot make ourselves think it wrong. We might as well look at the blue sky and say it is green.

Now the existence of this moral sense within man testifies to him that there is in reality such a distinction as right and wrong, the eternal antithesis. As his hand tells him that ice is cold, he recognizes the distinction between cold and heat; so his conscience shows him that impurity is the essential opposite of purity. There is a standard in morals. The truth gleams within the soul. Nay, it burns itself into the very texture of the man that he is under the reign and obligation of a moral law which is armed with sanctions. It is capable of bestowing a profound peace, or, as Dryden said, "it is the hag that rides my dreams."

But is it only a law that nature has set up within us —a gauge to measure our actions, and regulate our lives? Are the sanctions of conscience self-derived? Do the obligations of morality need no other support than themselves, as Mr. Mill contends?* But

* Essay on Theism; Quoted by Litton, Dogmatic Theology, p. 73.

this were to interject a contradiction to that very inner witness which in pointing to the higher standard points just as distinctly to a higher exemplification of it. This, we feel, cannot be the highest excellence in the universe, an impersonal, abstract law of duty possibly never realized by one child of man, lofty and pure as the blue firmament, but, like that, vague, diffused, impersonal, undefined. The mind revolts at such a break in the argument. A law implies a lawgiver, and conscience in cognizing the law passes on to its origin. That law with its clear-cut distinctions and its sanctions, as well as our power to perceive them, points to One who made them and created us. It must have been some one who is good since He has made us so that we admire what is good even when we do what is not good. It must have been some one who abhors what is evil because we are made to hate it even when we do it. It must have been some one who is before us and over us, because all men everywhere and in all ages have seen this distinction between what is morally right and morally wrong, and have exercised the faculty of perceiving what in their actions ought to be approved or condemned. It must have been some one in whom resides the awful prerogative of rewarding and punishing, because we are so constituted as to be miserable when we do what is wrong and happy when we do what we know we ought to do, and furthermore catch the summoning peal of that eventful day to come,

> "When louder yet, and yet more dread,
> Swells the loud trump that wakes the dead." *

* Dies Iræ.

Conscience then, distinctly claims that its authority is a delegated authority. "Breaking through all sophistry, resisting all worldliness, though often only in lightning flashes, the relation of duty with responsibility and judgment appears not as a relation which stands or falls with our relations to the world and to men, but in its essence as a relation to the Holy and Almighty God. By virtue of the indissoluble copula of conscience, we find ourselves in His Presence and placed before His bar of judgment."*

Cardinal Newman in his exquisite way shows how the conscience considered as a moral sense is always emotional, and he draws from this the inference that it is to a Person and not to an abstraction that we feel ourselves to be responsible. "If on wrong doing," he writes in his "Grammar of Assent,"† "we feel the same tearful, broken-hearted sorrow which overwhelms us on hurting a mother; if, on doing right, we enjoy the same sunny serenity of mind, the same soothing, satisfactory delight which follows on our receiving praise from a father, we certainly have within us the image of some person to whom our love and veneration look, in whose smile we find our happiness, for whom we yearn, towards whom we direct our pleadings, in whose anger we are troubled and waste away. These feelings in us are such as require for their exciting cause an intelligent being: we are not affectionate towards a stone, nor do we feel shame before a horse or a dog; we have no remorse or compunction

* Martensen, Ethics, p. 359.

† Pages 105, 106.

in breaking mere human law: yet, so it is, conscience excites all these painful emotions, confusion, foreboding, self-condemnation; and on the other hand it sheds upon us a deep peace, a sense of security, a resignation, and a hope, which there is no sensible, no earthly object to elicit. 'The wicked flees when no man pursueth;' then why does he flee? Whence his terror? Who is it that he sees in solitude, in darkness, in the hidden chambers of his heart? If the cause of these emotions does not belong to this visible world the Object to which his perception is directed must be Supernatural and Divine; and thus the phenomena of Conscience, as a dictate, avail to impress the imagination with the picture of a Supreme Governor, a Judge, holy, just, powerful, all-seeing, retributive."

3. But I must hasten on. One other lesson from the inner life of man and I am done.

Man is the being of whom it may be said that he is possessed of an insatiable longing towards a perfect ideal. Wordsworth asks of the soaring lark:

> "Or, while thy wings aspire, are heart and eye
> Both with thy nest upon the dewy ground?"

But we soar forgetful of the earth: we long for something which earthly sources do not supply, and it is an impulse which pervades the world as if it were a law. Few are the men with skies so bright they do not long for brighter. Few are the nests so soft we do not think they can be made softer. No goal is ever won but we can discern in the distance another for which we are at once eager to strive. Wealth secured is no longer wealth. Honor

gained only fires the soul with ardor for yet other chaplets. Parental love never stops short of coveting the best gifts for its living fruitage, and the boy's dream of school days ended melts away into another dream of some grander fulfilment. It was that touch of nature that makes the whole world kin, which caused great Alexander to sigh that there were not other worlds to conquer.

How unlike is man to the brutes beneath him! They have their planes, fixed and uniform as a floor of rock, and thereon, through all the circuit of their tame existence, they fulfil their simple destiny. They do not hunger for that which is beyond their reach, but are content to live and die just as they live and die. No dream of happier climes or kindlier destinies ever disturbs them. The fledgling is satisfied with the bough where he was hatched. The lion seeks no other lair than that where he was born. But the soul of man soon gives token of a strange discontent, and when he thinks to settle down, a dream of other things stirs his blood and disturbs his repose. It is as true in the spiritual as in the secular life. Men aspire to higher planes of moral attainment, and even sainthood forgets its grace as it presses on to sublimer achievements in the imitation of God.

> "E'en the poor Indian whose untutor'd mind
> Sees God in clouds and hears Him in the wind,
> Whose soul proud science never taught to stray
> Far as the solar walk or milky way,
> Yet simple Nature to his hope has given,
> Behind the cloud-topp'd hill an humbler heaven,
> Some safer world in depths of wood embrac'd,
> Some happier island in the watery waste,
> Where slaves once more their native land behold.'

And art and poetry—what are they, I ask, but tokens of this restless pressing forward towards idealized perfection? It is said of Raphael that he never painted the Madonna that his soul saw—his fingers could not express the face his spirit drew. Goethe says the Greek artists in representing animals surpassed nature. They carved their sense of unattained beauty into their figures and so rose to the upper plane. Mrs. Browning somewhere speaks of the poem she could never write. Her soul was bathed in

> "The light that never yet was seen on sea or land,
> The consecration and the poet's dream."

Thus we find everywhere this outflow of the tides of being towards some far-off sea. We cannot see its waters, nor hear their solemn roll, but from the restless boy at school to the venerable saint kneeling at the Altar in rapt communion with his present Lord, we are under the power of its mystic atmosphere.

And what does this phenomenon unfolded in its full significance disclose? What does this deep craving for something better than we have or are point to, if not to the Best? The sense of beauty soars towards beauty in its ideal. The sense of possession works up towards the All. The creature aspires to the Creator. The heart that learns to feel what strangers we are here, is inspired with what the poet Heine called "the divine homesickness" for its true home; and this brings to mind the words of St. Augustine of Hippo, in his "Confessions:" "Thou hast created us for Thyself, and our hearts are restless in the world, and can find no repose till

they rest in Thee, O Lord." And thus from every centre of personal imperfection and immaturity, that is, from the uncomplemented life of every creature, a path leads up to the centre of personal perfection, whose name is God. He is the complement of man. Man, made in his image, finds the image in himself, and is complete only when he makes his way back to Him whose likeness he bears.

Does it impair this majestic argument of God drawn from the depths of human consciousness that it does not formulate its postulates in the language of metaphysics? Heine tells us that it was while he was climbing the dizzy heights of dialectics, that "the divine homesickness" came over him, and led him down to the levels of his kind, where he found God. There is a meadow-land of common-sense realism from which God has chosen to be more distinctly seen, and it is to that familiar spot we have led you to-day. It is there that our analysis of consciousness has revealed the indubitable phenomena that enables us to know that there is a God. The sense of dependence has led us up to a Power above us; the sense of obligation has pointed to an Authority above us; the sense of imperfection has ushered us into the presence of the Perfect Ideal, and the sublime inference of the race—the inference which has controlled history, created civilization, brightened the world with every virtue and grace of true nobility, thrown itself like a rainbow upon the storm of human sorrow, spanned the gulf of eternity with the bridge of hope, that inference is

JEHOVAH.

The University of the South Papers,

Series B. ✣ No. 11.

ECCE QUAM BONUM.

Zeilin Prize, to be Awarded St. Peter's Church, Philadelphia, Holy Innocent's Day, 1885.

Zeilin Prize Scholarship.

St. Peter's Church, Philadelphia.

The sum of $300 has been deposited with the Vice-Chancellor of the University of the South by J. Henry Zeilin, Esq., to be awarded, in December, 1885, to the student of the Theological School of the Protestant Episcopal Church in the United States of America who shall be judged by a committee to be "the most correct, intelligent, and impressive reader of the Bible and Prayer Book."

For particulars see the next page.

Rev. TELFAIR HODGSON, D. D.,

Vice-Chancellor of the University of the South,

Sewanee, Tennessee.

1. The examination of the candidates for the Prize Scholarship shall be held in the Chapel of St. Peter's Church, Philadelphia, Holy Innocent's Day, Thursday, December 28, 1885, at 2 P. M.

2. The Dean of the Faculty of each of the Institutions sending a competitor for the Prize, is requested to forward the name of such person to the REV. TELFAIR HODGSON, D. D., Vice Chancellor of the University of the South, Sewanee, Tennessee, by the 1st of December; and these names shall be handed to the Chairman of the Examining Board, at least one day before the examination.

3. The Board of Examiners shall meet for organization and other necessary business, on or before December 28th, 1885, and have power to fill vacancies in the Board.

They shall select a lesson from the Bible, also a portion of the Prayer Book, and of the Hymnal, for each competitor; and write these selections on a slip of paper, the slips to equal in number the persons competing. On the morning of the examination, these slips shall be placed in a receptacle in St. Peter's Chapel, from which each reader shall draw the part he is to read, a short time before his name is called.

The judgment of the Board shall be based upon the correct, intelligent and impressive reading of the selections assigned, with some regard for vocal power, grace of manner, and appearance.

The decision as to the successful competitor for the Prize, shall be made by ballot, a two-third vote of the whole Board being necessary to a choice. Before the first ballot there shall be no discussion.

4. The award shall be presented to the successful candidate by the donor of the Prize, or such person as he may select, at such time and place as the Board shall decide; and with the award, a certificate from the University of the South.

TELFAIR HODGSON,
Vice Chancellor of the University of the South.

1. One student from each of the Protestant Episcopal Divinity Schools of the United States of America may be competitor for this Scholarship.

2. The Dean of each of these Institutions shall determine which one of their respective students is best qualified to contend for the Prize.

3. The students so chosen shall meet in the city of Philadelphia, at St. Peter's Church, Holy Innocent's Day, December 28th, at 2 o'clock P. M., and shall read before a Board of Examiners, consisting of the Bishop of Pennsylvania, the Vice Chancellor of the University of the South, and the Donor of the Prize, and nine others, three of whom shall be clergymen appointed by the Bishop of Pennsylvania, three of whom shall be laymen appointed by the Vice Chancellor of the University of the South, and three of wham shall be laymen appointed by the Donor of the Prize. A majority of these examiners shall constitute a quorum.

4. The examination shall be upon such parts of the Bible and Prayer Book as the Board of Examiners may assign the candidates at the time of their examination.

5. The Board of Examiners shall make their decision by ballot, and a two-third vote of the whole shall be necessary to a choice.

6. The University of the South will assume no responsibility for the expenses of the students attending the examinations.

The University of the South Papers,

Series B. ✣ No. 12.

ECCE QUAM BONUM.

Financial Tables 1884-85.

June 30, 1885.

BOND ACCOUNT.

No. 1.

Total issue 6 per cent. Bonds		$40,000 00
Reserved for		
Theological Endowment Fund	$5,300 00	
Professorship	2,200 00	
		$7,500 00
$100 Bonds sold	$9,800 00	
$1000 "	17,000 00	
		26,800 00
Bonds cancelled	$1,900 00	
Bonds hypothecated	$5,700 00	
		$40,000 00

ASSETS OF THE UNIVERSITY.

No. 2.

Tremlett Hall	$ 5,000 00
Forensic Hall	1,200 00
Workshop	100 00
Janitor's House	500 00
Old Library	400 00
Junior Hall	800 00
North Section	1,800 00
Chapel	3,000 00
Furniture	1,200 00
Grammar School	2,000 00
Furniture	700 00
Bell tower and bell	150 00
University Offices	1,800 00
Thompson Hall	10,000 00

Hodgson Library	10,000 00
St. Luke's Hall	35,000 00
Janitor's House	250 00
Furniture in St. Luke's Hall	500 00
Books in Hodgson Library	10,000 00
600 acres of land in reservation, not leased, $10 00 per acre	6,000 00
200 acres leased, bring $1,500 00, equal to 6 per cent. on	25,000 00
230 acres outside of reservation. leased at $400 00, equal 6 per cent. on	6,770 00
7,765 acres worth $2 00 per acre	15,530 00
Louisiana Lands	
2666 acres of Texas land, $3 00 per acre	7,082 00
Miller Legacy on debt	2,000 00
" " " gymnasium	2,000 00
Thompson Legacy	10,000 00
City of Philadelphia bonds	8,600 00
M. N. O. & Texas R. R. Bonds	37 96
Endowment and coupon notes	1,140 00
Back rents, good	400 00
Note of Mrs. F. A. Elmore	79 40
Total	$169,038 36

LIABILITIES OF THE UNIVERSITY.

No. 3.

University of the South 6 per cent. Bonds	$32,400 00	
Less amount Reserved Fund (Table 1)	7,500 00	$24,900 00
Theological Endowment Fund		30 27
Elliott Memorial Fund		50 00
Floating debt, secured by hypothecation of $5,700 bonds and Texas lands		8,302 00
		$33,272 27

INTEREST ACCOUNT.

No. 4.

6 per cent. on $24,500 University of the South Bonds	$1,494 00
6 per cent. on $8,302 00 Floating Debt	498 12
	$1,992 12

EXPENSE ACCOUNT, 1884-5.

No. 5.

Interest (Table 4)	1,992 12
Taxes	93 00
Repairs	600 00
Expense	600 00
Salary	850 00
	$4,135 12

PAYABLE INCOME 1884-5.

No. 6.

Rent account	$1,500 00
Back rent (good)	400 00
Royalty	
Interest on Endowment and Coupon Notes	150 00
Individual offerings	500 00
	$2,150 00

BONDED INDEBTEDNESS OF THE UNIVERSITY.

No. 7.

June 30, 1885	$32,400 00
June 30, 1885, Bonds hypothecated	5,700 00
Total	$38,100 00
Floating Debt above this	2,602 00
Total Indebtedness	$40,702 00

—THE—

UNIVERSITY OF THE SOUTH

Papers relating to Christian Education at this University, and the necessity of this Institution to the country, especially to the South and Southwest, etc.

RT. REV. WILLIAM MERCER GREEN, D. D., CHANCELLOR.

THE REV. TELFAIR HODGSON, VICE-CHANCELLOR.

SEWANEE, TENN.

JAMES POTT & CO., CHURCH PUBLISHERS,
New York.

THE UNIVERSITY OF THE SOUTH.

The purpose of this paper is to present to the friends of the University of the South an exhibit of its present condition. The facts given cover the year just closing, and show that it has been one of very great progress and improvement. Indeed, we think it may be claimed that with 1884 the University closes its period of probation and enters upon an era of assured success and growth. The grounds for this assurance are as follows :

Increased Number of Students.

The number of students in attendance during the present year is 229, an increase of nearly fifty over the previous year. The Matriculants for the present term are more than for any corresponding term in the history of the University. With this increase in numbers there is also a marked improvement in the character of the students from many points, evidencing a great rise in the estimation in which the University is held. Of this increased confidence we have had many other gratifying expressions and proofs, and the University has never been in better condition to justify and sustain it. The internal organization and discipline, and the general conduct of the students, have never been so good.

Material Improvements.

This year has witnessed the completion and occupation of the new building for the Scientific School—Tompson Hall—so called from the Hon. Jacob Thomp-

son, of Memphis, the largest donor to it and one of the most valuable and valued friends of the University. Ground has also been broken for the new Chapel, Chapter House, and Gymnasium. Through several generous bequests and donations the means are already provided for the immediate erection of the last two; and agencies are vigorously and successfully at work upon the first. This new system of stone buildings, added to St. Luke's Theological Hall, Thompson Hall and the Hodgson Library, will mark a great step forward in the permanent character and appearance of the place.

General Growth of Sewanee.

Outside of the University proper the improvement and progress of the community have been no less marked. The new hotel buildings, after more than doubling the accommodations for summer visitors, were not half large enough for the demand. At the end of this its first season the Hotel Company has declared a dividend of nearly 20 per cent. upon their investment, and large additions will be made to their property in time for the next season.

There has been besides a general spirit of improvement abroad in the condition and appearance of residences, premises, roads, etc. And altogether Sewanee has manifestly put on new life and hope.

Moral and Religious Character and Influences.

The increase of numbers and of material prosperity is the smallest part of the blessing for which the friends of the University may be thankful.

A prominent lawyer who was in doubt whether to send his son to Harvard or to Sewanee, visited the place to see for himself: and when he brought his son to have him entered here he was heard to say: "My son may miss some of the improved appliances for mental instruction which this University is not yet rich enough to furnish, but I am convinced that he will gain in character and in Christian manliness. I believe myself, and I want him to know, that the best scholarship is founded upon faith in Christ." It is not the first time that visitors have recognized the efforts made here to encourage and develop a manly, straightforward and genuine religious sentiment. The Chapel Services, once on week days and twice on Sundays, are bright, hearty and attractive.

During the present year there have been thirty confirmed. Nearly one-half the students are communicants of the Church, and all of them receive that personal attention without which no religious teaching can be effective. Allowing for the accident of previous influences at home and in society, with the peculiar hereditary traits which are in some cases inevitable, the students at Sewanee are exceptionally manly, pure, reverent, well bred and courteous. And even in the most unpromising cases we cannot think that such influences are entirely thrown away.

The mental and physical healthfulness of such training illustrates the principle that morality is strength. The University students, while holding their own with other institutions in the records of athletic exercises and honest play, entered of their own accord into the intercollegiate oratorical contest against the four other Universities in Tennessee, and in the first two years have, on both occasions, carried off the first and second honors. These

things, which may not appear very striking in themselves, have at least brought Sewanee prominently before the College world.

It is not often that the older and wealthier institutions of the North and East have recognized the work done by colleges in the farther South. It is this which adds interest and importance to the visit of Dr. Basil L. Gildersleeve to Sewanee this summer. As the foremost classical scholar in America, his lectures and instructions could not fail to be of the greatest value to the students. As a professor of the Johns Hopkins University, Baltimore, with the express consent of the President of that Institution, acting temporarily as one of the Faculty of the University of the South, he expressed the sanction given by the ripest American scholarship to the methods of work attempted here as being not only thorough, but fully abreast of the times.

The Theological Department.

The Theological Department has, in the gradual improvement of its organization and internal condition, shared in the general advance of the University. The question, however, of its

Support

remains practically unsolved. Nor, until endowment comes, is there any other solution for it, except in the voluntary maintenance of it by the Church as at present. To make it to *any* extent dependent for support upon the income of the Academic Department in the present unendowed condition of the University would hopelessly involve the whole Institution. At the same time to aid

the Theological Department is very materially to aid also the Academic Department in which all the theological professors regularly teach.

Financial Statement.

In the year ending August 1, 1884, the contributions to the Theological Department from the several Dioceses were as follows:

North Carolina	.....
South Carolina	$262 27
Florida	205 60
Mississippi	107 80
Tennessee	500 00
Northern Texas	150 00
Arkansas	.....
East Carolina	30 35
Georgia	505 85
Alabama	396 80
Louisiana	281 35
Texas	235 48
Western Texas	50 90
Total from the Dioceses	$2,726 40
Total from all sources	$3,023 50

This is much below the $5,000 needed for the simplest and most economical support of the Theological Department, and the deficiency in salaries cannot but be the source of much embarrassment and distress among the professors.

The Remedy,

if there is any, can only be devised and applied away from the University, within the several Dioceses. We appreciate the difficulties there also; but the University of the South has done for itself and for the Church, unaided, more, we venture to say, than any similar institution, similarly situated, has ever done. It can do no

more. If the Church cannot aid it to the extent of supporting this department of its work, we have no other plan to suggest for its support.

Extracts in regard to Christian Education, the peculiar education imparted at the University of the South, the necessity of this institution to the country, and especially to the Church in the South and Southwest, and the climate and healthfulness of the Cumberland Plateau, upon which the University of the South is located, are appended.

BISHOP HUNTINGTON says of our Church schools that "in them we have . . . a rational consciousness that they are contributing to the elevation of the lamentably low standard of Christian education, and a correction of some specious fallacies. They are, up to their ability, combatting the shallow, unphilosophical and unchristian sophism that men or women can be justly trained and taught without a distinct tuition of that large and practical element in their constitution which relates them to the Infinite and Perfect Mind, to the Maker of their bodies and the Father of their spirits, to the Supreme Idea of Duty, to the Spiritual world above them and the Revelation of it in the Foremost Man, who is the Son of God, to the strongest Institution of all time, the Christian Church, to the most wonderful and influential Book of all time, the Bible. We see that the recent popular attempts to nullify the orderings of the Almighty in this regard are already smitten with a twofold curse. One is the fact confessed and published by candid advocates of secular education themselves, that the present

common-school or secular system is palpably weak in its mere literary pretensions, one-sided in its bias and superficial in its results. The other is the equally indisputable fact that in all parts of the country the non-religious plan fails to rear men and women of moral principle, pure lives, sound citizenship and trustworthy character. You have all been struck by the consenting cry of alarm coming up from the Northern and Middle States at the increase of juvenile as well as adult profligacy, sensuality and crime. No argument is necessary to trace the lapses into barbarism or the disorders in our civilization and incongruities with our boasted 'progress' to a defective education. Nor can there be any dispute that the defect lies in the moral and religious value of the child's nature and of the nurture of it. Now, it is precisely there that a Church education proposes to exert its strength and to apply its correction under the commission and law of its divine and supernatural life in the Incarnation and Body of Christ.

"Educators of a different opinion, whose motives or character it is not for us to impugn, may manifest their impatience at these claims and blindly re-affirm their unscientific theory that a knowledge of nature and languages suffices for a creature whose threefold consititution includes an immortal spirit vitally conditioning three-fourths of his life; but we who know in Whom we believe, Who made us and will judge us, can only marvel at their logic, wait patiently for the demonstration of events, go steadily on under our orders, and refuse to surrender our convictions to schemes of culture which contradict the foundations and economy of the House of God in which we live."

BISHOP H. C. POTTER says: . . . "Of secular education of every kind there is no lack among us, nor is there any need that we should disparage or despise it. But when everything is said in its behalf, it must still be owned that it is secular, and that it professes to be no more. And therefore we may not forget that when you have taught a boy to write a hand like copperplate you have simply opened the way for him to eminence as a forger or a counterfeiter; that when you have taught a young girl to read French as fluently as she reads her own tongue, you have simply opened a door to the pollution of her mind by the most corrupt modern literature under the sun, unless you have also taught both these learners in the great school of life that over all attainments and accomplishments is God, a moral Governor, to whom His children are accountable, and Christ, the Saviour and Regenerator of the moral nature, through the renewing and illuminating work of His Holy Spirit.

"I wonder that to-day, in the face of a deluge of fraud and impurity, of dishonesty and unfaithfulness, domestic, social and political, which makes the daily newspaper a daily horror, it never occurs to us to ask how far our systems of education are responsible for what we see and hear. The debilitated condition of the popular conscience, which creates an atmosphere invading the Church itself, and sometimes makes even its charitable enterprises a shelter for practices not to be defended or excused—this is a condition of things which implies somewhere the most lax teaching as to the principles of common morality, or else no teaching at all. 'I judge no man,' said Christ; and yet when He came into the midst of that ecclesiastical and social decadence which

was His human environment, His very presence judged the age and its rulers, the Chief Priests and Pharisees and the rest, and scorched their guilty faces with the burning contrast of its immaculate whiteness and holiness. And so, the Church to-day must bear its witness, and nowhere with sterner emphasis than in the schoolroom, to those underlying principles of righteousness, temperance and a judgment to come, which are the true power and glory of the Church and the State alike."

RUSKIN says: . . . "And under this shelter of charity, humility and faint-heartedness, the world, unquestioned by others or by itself, mingles with and overwhelms the small body of Christians, legislates for them, moralizes for them, reasons for them; and though itself, of course, greatly and beneficently influenced by the association, and held much in check by its pretence to Christianity, yet undermines in nearly the same degree the sincerity and practical power of Christianity itself, until, at last, in the very institutions of which the administration may be considered as the principal test of the genuineness of the national religion, those devoted to education, the Pagan system is completely triumphant; and the entire body of the so-called Christian world has established a system of instruction for its youth wherein neither the history of Christ's Church nor the language of God's law is considered a study of the smallest importance; wherein of all subjects of human inquiry his own religion is the one in which a youth's ignorance is most easily forgiven; and in which it is held a light matter that he should be daily guilty of lying, or debauchery, or of blasphemy, so only that he write Latin verses accurately and with speed.

"I believe that in a few years more we shall wake from all these errors in astonishment, as from evil dreams; having been preserved, in the midst of their madness, by those hidden roots of active and earnest Christianity which God's grace has bound in the English nation with iron and brass. But in the Venetian, those roots themselves had withered; and from the palace of their ancient religion their pride cast them hopelessly to the pasture of the brute. From pride to infidelity, from infidelity to the unscrupulous and insatiable pursuit of pleasure, and from this to irremediable degradation, the transitions were swift, like the falling of a star. The great palaces of the haughtiest nobles of Venice were stayed, before they had risen far above their foundations, by the blast of a penal poverty; and the wild grass, on the unfinished fragments of their mighty shafts, waves at the tide-mark where the power of the godless people first heard the 'Hitherto shalt thou come.' And the regeneration in which they had so vainly trusted—the new birth and clear dawning, as they thought it, of all art, all knowledge and all hope—became to them as that dawn which Ezekiel saw on the hills of Israel: 'Behold the day; behold it is come. The rod hath blossomed, pride hath budded, violence is risen up into a rod of wickedness. None of them shall remain, nor of their multitude; let not the buyer rejoice, nor the seller mourn, for wrath is upon all the multitude thereof.'

"By a large body of the people of England and of Europe a man is called educated if he can write Latin verses and construe a Greek chorus. By some few more enlightened persons it is confessed that the construction

of hexameters is not in itself an important end of human existence; but they say that the general discipline which a course of classical reading gives to the intellectual powers is the final object of our scholastic institutions. But it seems to me there is no small error even in this last and more philosophical theory. I believe that what it is most honorable to know it is also most profitable to learn; and that the science which it is the highest power to possess, it is also the best exercise to acquire. And if this be so, the question as to what should be the material of education becomes singularly simplified. It might be matter of dispute what processes have the greatest effect in developing the intellect; but it can hardly be disputed what facts it is most advisable that a man entering into life should accurately know.

"I believe, in brief, that he ought to know three things. First, where he is; secondly, where he is going; thirdly, what he had best do under these circumstances. First, where he is—that is to say, what sort of a world he has got into; how large it is; what kind of creatures live in it, and how; what it is made of, and what may be made of it. Secondly, where he is going—that is to say, what chances or reports there are of any other world besides this; what seems to be the nature of that other world, and whether, for information respecting it, he had better consult the Bible, Koran or the Council of Trent. Thirdly, what he had best do under those circumstances—that is to say, what kind of faculties he possesses; what are the present state and wants of mankind; what is his place in society, and what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who

has had his will so subdued in the learning them that he is ready to do what he knows he ought, I should call educated; and the man who knows them not, uneducated, though he could talk all the tongues of Babel. Our present European system of so-called education ignores or despises, not one, nor the other, but all the three, of these great branches of human knowledge. It despises religion—that is to say, the 'binding' or training to God's service. There is much talk and much teaching in all our academies of which the effect is not to bind, but to loosen the elements of religious faith. Whence, it seems to me, we may gather one of two things, either that there is nothing in any European form of religion so reasonable or ascertained as that it can be taught securely to our youth, or fastened in their minds by any rivets of proof which they shall not be able to loosen the moment they begin to think; or else, that no means are taken to train them in such demonstrable creeds. It seems to me the duty of a rational nature to ascertain (and to be at some pains in the matter) which of these suppositions is true; and if, indeed, no proof can be given of any supernatural fact or Divine doctrine stronger than a youth just out of his teens can overthrow in the first stirrings of serious thought, to confess this boldly; to get rid of the expense of an Establishment and the hypocrisy of a Liturgy; to exhibit its cathedrals as curious memorials of a by-gone superstition, and, abandoning all thoughts of the next world, to set itself to make the best it can of this.

"But if, on the other hand, there *does* exist any evidence by which the probability of certain religious facts may be shown as clearly even as the probabilities of

things not absolutely ascertained in astronomical or geological science, let this evidence be set before all our youth so distinctly, and the facts for which he appeals inculcated upon them so steadily, that although it may be possible for the evil conduct of after life to efface, or for its earnest and protracted meditation to modify the impressions of early years, it may not be possible for our young men, the instant they emerge from their academies, to scatter themselves like a flock of wild fowl risen out of a marsh and drift away on every irregular wind of heresy and apostasy. The great leading error of modern times is the mistaking erudition for education. I call it the leading error, for I believe that, with little difficulty, nearly every other might be shown to have root in it ; and, most assuredly, the worst that are fallen into on the subject of art.

"Education, then, briefly, is the leading human souls to what is best, and making what is best out of them ; and these two objects are always attainable together, and by the same means ; the training which makes men happiest in themselves, also makes them most serviceable to others. True education, then, has respect, first, to the ends which are proposable to the man, or attainable by him ; and secondly, to the material of which the man is made. So far as it is able it chooses the end according to the material ; but it cannot always choose the end, for the position of many persons in life is fixed by necessity ; still less can it choose the material ; and, therefore, all it can do is to fit the one to the other as wisely as may be.

"But the first point to be understood is that the material is as various as the ends ; that not only one man

is unlike another, but *every* man is essentially different from *every* other, so that no training, no forming, no informing, will ever make two persons alike in thought or in power. Among all men, whether of the upper or lower orders, the differences are eternal and irreconcilable between one individual and another, born under absolutely the same circumstances. One man is made of agate, another of oak ; one of slate, another of clay. The education of the first is polishing ; of the second, seasoning ; of the third, rending ; of the fourth, moulding. It is of no use to season the agate; it is vain to try to polish the slate ; but both are fitted by the qualities they possess for services in which they may be honoured.

"Now, the cry for the education of the lower classes which is heard every day more widely and loudly, is a wise and a sacred cry, provided it be extended into one for the education of all classes, with definite respect to the work each man has to do and the substance of which he is made. But it is a foolish and vain cry if it be understood, as in the plurality of cases it is meant to be, for the expression of mere craving after knowledge, irrespective of the simple purposes of the life that now is, and blessings of that which is to come.

"Therefore, in the education either of lower or upper classes, it matters not the least how much or how little they know, provided they know just what will fit them to do their work and be happy in it. What the sum or the value of their knowledge ought to be at a given time or in a given case, is a totally different question : the main thing to be understood is, that a man is not educated in any sense whatsoever, because he can read Latin, or write English, or can behave well in a draw-

ing-room ; but that he is only educated if he is happy, busy, beneficent and effective in the world ; that millons of peasants are, therefore, at this moment better educated than most of those who call themselves gentlemen; and that the means taken to 'educate' the lower classes in any other sense may very often be productive of a precisely opposite result.

"Observe, I do not say, nor do I believe, that the lower classes ought not to be better educated in millions of ways than they are. I believe every man in a Christian kingdom ought to be equally well educated. But I would have it education to purpose; stern, practical, irresistible in moral habits, in bodily strength and beauty, in all faculties of mind capable of being developed under the circumstances of the individual, and especially in the technical knowledge of his own business; but yet, infinitely various in its effort, directed to make one youth humble and another confident, to tranquilize this mind, to put some spark of ambition into that; now to urge, and now to restrain ; and in the doing of all this, considering knowledge as one only out of myriads of means in its hands, or myriads of gifts at its disposal; and giving it or withholding it as a good husbandman waters his garden, giving the full shower only to the thirsty plants, and at times when they are thirsty; whereas at present we pour upon the heads of our youth as the snow falls on the Alps, on one and another alike, till they can bear no more, and then take honor to ourselves because here and there a river descends from their crests into the valleys, not observing that we have made the loaded hills themselves barren forever."

The Vice-Chancellor of the University of the South,

in one of his reports, in speaking of the necessity of the work at Sewanee, and of its value to the Church in the South and Southwest, says: . . . "The idea from which the University of the South sprang still lives, viz., to impress upon the youth of the South an education that has more in it than a mere training in the classical and scientific schools—to impress upon it a knowledge and obligation of the wisdom whose 'price is above rubies, and whose ways are ways of pleasantness and all whose paths are peace.' Whether there is still need for such an institution let those decide who know the new South, with its looms, its furnaces and its rolling-mills, as well as we knew the old South with only its tobacco, its rice, its sugar and its cotton.

"We have no reason to believe that the busy generation of to-day is not putting its trust in its power, and its machinery, as entirely as the quiet and self-contained generation of forty years ago put its trust in its plantations, and its slaves.

"The character and heart, then, of the South, as regards Christianity, or we may say religion, has not changed in the past fifty years. Luxurious indifference has, to too great an extent, given place to positive disbelief. The license which followed our late civil war aggravated a recklessness in spiritual matters which began in the bitter disappointment experienced at the result of that war in the Southern mind.

"This spiritual recklessness is shown in the fact that our Church, if it has not positively retrograded, has certainly made no progress in proportion to the growth of the South in other directions for the past eighteen

years. It is the same, we believe, with the various denominations around us.

"At the close of the late war, as a rule, the men who had the pluck set about building up their material fortunes, to the neglect of everything spiritual. Those who had not the pluck to begin life anew went to the bad, repining at all things.

"Those who began life anew have succeeded beyond expectation. They have made fortunes. The South was never so substantially rich before. Is it not time, then, your committee would ask, for this Church to pause, at least, and see what can be done to arrest the tide of unbelief and irreligion that rests upon us like a black pall? Do we not owe some of our wealth to God who gave it, to be used in teaching our young men the knowledge of, and obedience due to, Him who rules all things?

"The Government of the United States is finding that the wild Indians are tamed more easily and far more cheaply by schools than by the pomp and circumstance and cruelty of war. But men have not only to be tamed. After they are tamed they still cheat, and lie, and steal, and murder. They must be elevated above mere civilization before the hand learns not to shed blood—not to grasp that which is not its own. And we believe that Christian men will soon learn that it will be easier and far cheaper to tame and elevate our vicious masses, and raise them to a high sense of moral responsibility and duty to one another—easier and far cheaper to do this by the support of Christian schools, like that at the University of the South, that to be compelled to restrain them by jails and penitentiaries and work-houses.

"We need not go beyond the borders of this State to see the utter futility of a mere secular education in restraining the passions of a people. Scarcely a day passes but the newspapers record some instance of a man, either from fancied or real injury, taking upon himself to be the arbiter of life or death. The most stringent laws of the State are powerless to stay the fatal vendetta. Nothing less than a healthy public sentiment will ever remedy such a state of affairs.

"Shall this public sentiment, then, make itself a power in the form of the Vigilance Committee, or shall it be fostered into a just and merciful tribunal by the Christian training of the rising generations, till men will cease to wrong and kill each other, simply from a sense of responsibility to the God to whom alone vengeance belongeth.

"Such a training and such a result is proposed by the University of the South, an education as much needed in the country as ever. This is, and is to be more perfectly, a thorough home education of our youth, under the most Christian and refining influences—an education pursued also in a place remarkable for health—upon a mountain plateau 2,000 feet above the level of the sea. Besides, it must be remembered that the domain of the University, several thousand acres in extent, gives to its students a wide and healthy range, and furnishes them with the purest and healthiest water in the whole country. The institution has absolute control over its landed property, extending four miles in every direction. Hence it is enabled to guard its pupils from many evils common to other schools, while its remoteness and isolation free

it from the temptations and affectations which haunt the great centres of population.

* * * * * *

"Beyond the general Christian culture the University furnishes to its pupils (thus being a great mission in itself), it appeals to the Church in the South and Southwest in a special manner, not only as being its only child, but the only child to which that Church may look for a long time to come for a supply of ministers, certainly for its smaller parishes and mission stations. It makes the heart ache indeed to see how these places are visited by the feet of the gospel messengers only now and then, or are abandoned entirely. The South cannot hope to draw a supply of ministers from any section but her own, at least for many years. This is the case because the Church at the North, the West, and the Northwest is growing so rapidly as to not only engage all its own material, but also to absorb the best and brightest of the Southern youth which may be educated for the ministry there. There is no doubt but that the green pastures and still waters of its pleasant and well-organized parochial life are a great temptation to the young mind, when contrasted with the rough work and sparse and arid wastes of Church life in the South. And as the rich Church life at the North is just as much the result of numbers and industry as are their well-kept villages and farms, so in the South it now becomes the duty of Church people to see that numbers and industry in Church work here, in city, and hamlet, and vale, shall keep pace with the numbers and industry in the factory, and machine shop, and on the farm, all of which are outstripping in improvement this section's progress in religion.

"The Theological student at the University of the South, not knowing, perhaps, any other work than that which he has left at home—not blinded by the glare of social luxury, nor confused by the garish light of great cities—thoroughly trained in the undergraduate department before he becomes a student of Theology, as a matter of course, is absorbed in the only work he has ever known, and goes back to his native Diocese eagerly, and with a solid preparation of heart and mind, which enables him effectually to build up the waste places of the Lord's temple at home, and to repair the broken hedge in that part of the Lord's vineyard from whence he came.

* * * * * *

"Purely secular education has proven a failure all over the world. The education, even that pretends to morality, but is agnostic in regard to religion, is just now sapping the better life of our country wherever it can gain a hearing. This is what that which is called "*Culture*" in New England is doing. Its boast is that the higher education does not recognize God at all, because it has no means of knowing positively about Him. This "*Culture*" is fast teaching men and women thus to forget their plainest moral duties, because those duties can only be enforced by the religion of our God.

"Statistics show, and magazine articles from Northern pens harp upon, the corruption that is rotting the heart and purity out of the New England family. Divorce is so common there that it is jauntily alluded to as "*legalized polygamy*." We do not refer to this with any animus at all, but simply because we know that it is a dan-

gerous sign of the times. This frequency of divorce has been known at several periods of the world's history, and it has ever preceded civil dissolution.

"The New England statistics show that there, where the degree of illiteracy is the smallest, on account of its public school system (*i.e.*, its secular education), there is one divorce in every nine marriages. In South Carolina, where illiteracy is now, and always was, fearful, no divorces were known before the late civil war, and none since the people of the State recovered its control. This does not prove that education is bad, and that ignorance is good; but it proves that secular education has no power to restrain the selfish and bestial natures of men and women.

"If Christian men and women, then, recognize this truth, what right have they to trust their tender children to the training of others than those whose first object is to instil into their minds a sense of Christian obligation and the true end of life, both in time and eternity?

"State pride in sending a son to a godless State University, or a poor economy in sending him to a cheaper school than the University of the South may save a few dollars; but it will be no excuse in the sight of God for not giving that boy every advantage in spiritual matters, so that he may take a position in the kingdom of heaven as high—yea, higher than that which our near-sighted ambition desired for him in this world."

The Commissioner of Immigration (1876), says:

"The next division to which we call attention is the Cumberland Table-land. This is a large portion of the State, almost entirely undeveloped, and its resources and capabilities are but little understood. On the top of the

Table-land are found the great coal deposits of the State. These coal fields extend over nearly the whole extent of the Table-lands, and are capable of supplying the whole Southwest. Sewanee mines have been worked successfully for a number of years.

"The surface of the Table-land presents many attractions. Its clear, pure water and salubrious climate have made it the favorite resort of invalids from all parts of the State; and, although its soils are light compared with those of the rich alluvial plains or the low country, being derived from the sandstone formation, yet they are of fine texture and easily tilled, and, with proper care, are productive. In consequence of their altitude, the climate is cool and well adapted to the growth of Northern products; and as these products are grown in the midst of a Southern market, the husbandman is richly rewarded for his labor. The vast extent of this beautiful plateau makes it important that its value in an agricultural point of view should be well understood. Reaching across the State from north to south, it is in some places forty miles wide from east to west. Most of the surface is level or gently undulating, and covered with a fine growth of timber, consisting of various kinds of oak, chestnut, hickory and poplar. The soil is a sandy loam, with, in many places, a clay subsoil, which retains fertilizers remarkably well.

"This Table-land seems to be the home, naturally, of all the delicious fruits of the temperate clime. The apple raised here is superior in quality, and will keep much longer than when raised on a lower level in the same latitude. *For grape culture* it cannot be surpassed by any portion of the continent of America.

"At no distant day this portion of the State will be highly prized as a stock-raising country. For seven or eight months in the year cattle require only salting. Sheep also do very well in this region. They are as healthy as the wild deer that roam the forest. The flock-master need have no fear of the rot or any of those many diseases that afflict the flock in the low country. The spontaneous production of the soil affords ample pasturage for two-thirds of the year; and, with proper care, excellent meadows of herds-grass, orchard-grass, clover, and even timothy, can be made to supply the herds in winter. The raising of hogs can here be prosecuted with profitable results.

"In short, for the man of moderate means, who wishes to secure a comfortable home in a delightful climate, where Hygeia's reign is undisputed—where neither cholera, consumption nor fever ever pretend to dispute her salutary reign—we can, with confidence, recommend the Cumberland Table-land.

"The great difficulty has heretofore been inaccessibility for the markets, especially for any products but live stock. This difficulty has now been overcome by the Tennessee Coal, Iron and Railroad Company's road, which climbs the mountain slope and traverses the top of the Table-land for fourteen miles to the coal mines at Tracy City, thus giving a large portion of country transit to market.* On the top of the Table-land the roads are level and good; and, for a great distance around, products can be brought to this road for shipment.

"I had almost forgot to mention that the Table-land is not without its educational advantages. At Sewanee,

*Sewanee is the first station on this road, on the edge of the plateau.

on the line of the above-mentioned railroad, the Episcopal Church of the South has established its University, with an able staff of professors, and the Institution, though yet in its infancy, gives fair promise of becoming one of the most popular and useful educational institutions in our land. Fairmount Female College, at Moffat, is a first-class institution.

Watering Places.

"Of these there are many at different localities, but on a small scale, being mostly small collections of cabins around some of the fine springs which abound in this region. There have been, however, several establishments opened that rival any of the health establishments of any country. The far-famed Beersheba Springs is located on this plateau, about eighteen miles from Tracy City. The Monteagle Health Resort, at Moffat, Marion County, was opened last year, and bids fair to be a popular resort, not only for parties from the low conntries of the South in the summer, but also a winter resort for parties afflicted with pulmonary diseases from the North. Here may be found, during the hot months of summer, families from the different localities in the lowlands, enjoying the cool and invigorating atmosphere.

The Swiss Colony.

"The great success achieved by the Swiss colony on the mountain gives practical demonstration of the value of these lands. We had the pleasure of visiting many families a few weeks ago, and were surprised to see the progress they had made, and the air of content and com-

fort that pervaded their homes. We understand they are soon to have a large addition to their numbers.

Health on the Table-Land.

"This is a country where consumption is unknown. We give below extracts from an essay delivered before the Medical Society of the State of Tennessee, at its regular meeting in Nashville, in 1875:

" '*A People Without Consumption, and Some Account of their Country, the Cumberland Table-Land. By E. M. Wright, M.D., Chattanooga, Tennessee.*

" 'During the ten years that I have practised medicine in the neighborhood of the Cumberland Table-Lands, I have often heard it said that the people on the mountains never had consumption. Occasionally a travelling newspaper correspondent from the North found his way down through the Cumberlands, and wrote back filled with admiration for their grandeur, their climate, their healthfulness, and almost invariably stated that consumption was never known upon these mountains, except brought there by some person foreign to the soil, who, if he came soon enough, usually recovered. Similar information came to me in such a variety of ways and number of instances, that I determined some four years ago, when the attempt to get a State Board of Health organized was first discussed by a few medical men of our State, that I would make an investigation of this matter. These observations have extended over that whole time, and have been made with great care and as much accuracy as possible, and, to my own astonishment and delight, I have become convinced that pulmonary consumption does not exist among the peo-

ple native and resident to the Table-lands of the Cumberland Mountains. In the performance of the work which has enabled me to arrive at this conclusion, I have had the generous assistance of more than twenty physicians, who have been many years in practice in the vicinity of these mountains. Their knowledge of the diseases which had occurred there extended over a period of more than forty years. Some of these physicians have reported the knowledge of the occurrence of deaths from consumption on the Table-lands, but, when carefully inquired into, they have invariably found that the person dying was not a native of the mountains, but a sojourner in search of health.

"When we look over this magnificent Table-land, with its elevation of over one thousand feet above the surrounding country; and when we study its capabilities and reflect upon the fact that in these grand old hills are stored up the fuel for a thousand generations, while on their surface may be produced all the products of a much more northern latitude, the mind naturally looks away in the future, when orchards and vineyards shall crown its glorious summit; when the lowing of herds shall mingle with the laughter of children; when the debilitated, fever-stricken pilgrim of the South and the chilled consumptive of the North shall alike flee from the destroyer to this great sanitarium which a kind Providence has provided."

A Visit to Sewanee.—By the Bishop of Chicago.

"Eleven years ago I started for Sewanee, and reached that Athens of the Mountains the 26th day of July last past—started as a health-seeking rector from Cleveland,

and arrived as a tired out Bishop from Chicago. The failure to reach my destination in 1873, and all the intervening events, would, if narrated, keep me too long from my subject; and so I hurry on to the moment when the conductor of the Nashville, Chattanooga and St. Louis Railroad cried, 'Cowan!' That is the station where one leaves the main line and takes the train which literally climbs the Sewanee Mountain. It is a tremendous ascent, about one thousand feet in fourteen miles, at particular points the grade reaching one hundred and twenty-five feet to the mile. The sturdy engine hisses with determined energy, and scarcely ever in the trip can we not see the whirling wheels as they drive around the successive curves. Above us tower loftier heights; beneath yawn dreadful precipices, all splendidly furnished with forest growth. At last we know by the level floor of our car that we have reached the summit, and are traversing the wide plateau, which stretches like a prairie along the top of each one of these Cumberland mountains; and in a few moments the College station is reached.

"The first impression received as we drove through the place was one of surprise at the extent of the foundations laid for a great institution of learning here. When one realizes what desolation and ruin the war brought upon our Southern brethren (and it needs a trip to the South to realize it), it excites our astonishment to find how much has been done in the way of restoration and enlargement. Of course everything is elementary; there is nothing finished; nothing as it is to be when the scheme reaches its magnificent maturity; but the same may be said of all our institutions of learning. Our work all over the country is foundation-work, and the

men are not yet born who will lay the cap-stones. Great centres of learning cannot be created in a night, like Jonah's gourd, nor in a generation. Let us be patient.

"I was much interested in the history of Sewanee. The idea was conceived in many minds, and was publicly mentioned by Bishop Otey, in 1835; but the first practical step was taken by Bishop Polk, in 1857, who enjoyed the co-operation of the Bishops of the Southern Dioceses generally. Its name was chosen, not with reference to 'sectional' affiliations, but as an indication of the local purpose and constituency to which it would naturally be devoted. It seems to me to be rather a narrow thing to object to the name, as though it could mean anything other than that. A 'Northwestern University' could not be taken as more than a geographical term. On the 4th day of July, 1857, a convention of the friends of the proposed University was held on Lookout Mountain, near Chattanooga, above the mighty precipices and awful rocks of that magnificent headland, with the vast sea of forests and cultivated fields spread before it, the Tennessee River, winding in graceful curves for fifty miles away, until the thin line of silver was lost in the distant mountains. On the right hand and the left other mountains were seen, each one, like this, to be afterwards memorable in the history of great battles. How the names of Chickamauga, Missionary Ridge, Chattanooga and Lookout Mountain take us back to those bloody days! But it was a time of peace on that Fourth of July, and the goodly company of clergy and laity who toiled to the wonderful summit were there to begin a work which war could not destroy. The orator of the day was Bishop Otey. Already the imputation

of sectionalism had been heard; for these were days in which, more incurably than now, it was hard for the North to understand the South—as hard only as for the South to understand the North. *Tempora mutantur*, thank God! Bishop Otey was known in politics as an 'Old Line Whig,' and he was the man to repel such an imputation with energy. During the early part of his oration the flag of the nation hung idly from its staff near the Right Reverend speaker; but when he began to speak of our country, and the love all good men should bear it, and as he repelled with indignant scorn the charge that evil lips had vented, a breeze came to stir the Stars and Stripes, which folded itself around his form so completely that his words came forth from the midst of its folds. The incident made a deep impression, and one who was there said, 'warm tears filled many eyes.'

"If you ascend Lookout Mountain to-day you will not see any sign or scar of the dreadful conflict that came four years after. Peace and time had done their work upon the landscape, and upon the hearts of the people. I am told that my own is almost the first visit that a Northern Bishop has made to Sewanee, the first since the war by official invitation. May I take occasion, from what I saw and heard, to say that I think it would be ungenerous in the last degree to doubt that these dear brethren, bishops, priests, professors, students, laymen and 'noble women, warm to love as strong to hate,' feel in their hearts and practise in their lives the loyal love of our country to which the eloquent orator of 1857 gave expression? The war is over. They and we have our dead to mourn. They have a devastated land, and the

impoverishment caused by measures of war, to add to their burdens. They have, more than that, a certain feeling of failure to realize purposes and prospects, which is all the more poignant, perhaps, because now it has become apparent that success would have been a greater failure. But when I heard a Bishop of the Church address the students of the University on the character of General Robert E. Lee (a eulogy to which all who admire loftiness of character, purity of intention and Christian ability, could say, 'Amen'), and receive the applause of the audience as he uttered anathema upon a man who would stir up in the breasts of the rising generation the spirit of sectionalism, saying that such an one would be 'a traitor to his country,' I felt that those in the North who talk of subdued disloyalty cooly biding its time, know not what they say. These men are our brethren, to love and to trust and to help; and they are as thoroughly one with us in the sanctity of a common patriotism as in the higher fellowship of the Catholic Church. Their work is our work; their cause our cause.

"Of buildings and lands the University stands well furnished. The domain consists of several thousand acres, abundantly supplied with pure, cold water flowing up through the sandstone and heavy timber. Under its broad surface, nine miles in length by an average of two miles in width, are found valuable deposits of bituminous coal. From the verge of the cliffs, bordering the plateau on all sides, are presented charming views of the valleys and adjacent mountains. At two points I had the opportunity of enjoying the magnificent panorama below. The finest building is St. Luke's Memorial Hall, erected in stone by the benefac-

tions of Mrs. Henry M. Manigault, of England, a worthy woman. This Hall is devoted to the Theological School, but contains also the handsome offices of the efficient Vice-Chancellor, Dr. Telfair Hodgson. Another fine building is the Chemical and Philosophical Hall, recently erected. The Hodgson Library, of stone, was built by the generous Vice-Chancellor, and contains some eighteen thousand volumes. There are many other offices, halls and buildings, which, being built of wood, must be regarded as temporary. St. Augustine's Chapel is of the number; but a movement is on foot to replace it by an edifice which shall show forth in imperishable material the Christian character of this great Institution. It seemed to me that nothing was so imperative in the way of improvement. The men who established the University were not ashamed of the Cross. When the war was over, and Bishop Quintard, with rebels, ascended the mountain to find the very corner-stone of marble which had been laid in 1860 swept away by the hand of war, and all the endowments melted into the air, he caused a huge cross to be reared on the spot where the altar had formerly stood, and began the work afresh in the name of Jesus Christ. From its inception in the minds of men that have long gone away to be with Christ, to the present time, when so many other men of like mind are laboring for it, the idea of this University has been intensely Christian; and it does seem that the first work of the hour should be to have done with that perishing chapel, sacred by past uses and associations, but not now any longer a worthy shrine for the altar and for the worship of the faithful who gather there every day. I wish that I knew where to turn to find some great-hearted

man of wealth in the North who would insure the immediate erection of the new St. Augustine's by a gift of $25,000.

"The outline of the University in its work of instruction shows how thoroughly it is intended to become a true University. So far as the scheme is realized, the work is of the best kind. Professor John B. Elliott, the learned son of an honored father, and the brother of the beloved Bishop of Western Texas, is at the head of the School of Natural Science. General E. Kirby Smith, a name of note in the annals of our 'late unpleasantness,' presides over that of Mathematics. Professor B. L. Wiggins, an Alumnus, and a pupil of the distinguished Hellenist, Dr. Gildersleeve, of 'Johns Hopkins,' lectures here this year. Dr. F. A. Shoup (whom some of his old comrades still call 'General') is at the head of the School of Engineering and Physics. Dr. George T. Wilmer, brother of the Bishop of Alabama, has the chair of Metaphysics, and, in the Theological Department, that of systematic Divinity. Dr. W. P. Du Bose has the School of Ethics and Evidences, and, in the Theological Department, that of Exegesis. The Rev. T. F. Gailor, well remembered as an 'old boy' of Racine, is Chaplain of the University, and has the chair of Church History and Polity in the Theological Department. Lieutenant Dowdy, of the 17th United States Infantry, is Commandant of Cadets, of which there is a well-ordered corps. The Senior Bishop of the Board is by statute the Chancellor. I need not say that the venerated Bishop of Mississippi now adorns that office. Mention has already been made of the Vice-Chancellor, Dr. Hodgson, who is the administrative head of the University. Possibly I have omitted some names in this hasty resumé.

"The service which called me to Sewanee was concluded on Sunday. I lingered for several days enjoying the congenial fellowship of my dear brethern of the Episcopate, and of the professional corps, and the society of their charming and cultivated families, but was compelled to leave for another destination before the exercises of Commencement Day, which, by the way, is really such, for it begins the term, the summer at this elevation of two thousand feet above the sea level being comparatively cool and highly favorable for student work. I am thankful for the opportunity afforded me to visit Sewanee and meet these earnest brethren, laboring, amidst manifold difficulties, but with large and justified hopefulness, to honor God in the establishment of a great University of Christian learning. I shall never suffer memory to lose its record of the pleasant hours spent in homes where culture and refinement are transfigured, as it were, by a Christian faith which has survived and been made stronger through the sorrows and disciplines of the past. I close with the expression of my urgent desire that many of our Churchmen in the Northern States may find their way to this mountain-top, where 'the Mother of us all' is striving to rear a place of learning for her sons in the generations to come."

The University of the South.—A Sketch by a Prominent Presbyterian.

"Sunday, July 27th, was a most memorable and brilliant day for the University of the South, at Sewanee, Tennessee, on the broad and beautiful plateau of the Cumberland Mountains, some 2,000 feet above sea level. This excellent University, now firmly established, though

not fully endowed, as it should be, is justly noted as the leading educational institution of the Episcopal Church in the South, and is sustained by the patronage and special contributions of that Church in ten of the Southern States.

"This was the occasion of the commencement sermon by Bishop E. W. McLaren, of Chicago. The University Chapel—St. Augustine's—was filled to overflowing, largely by visitors from distant States.

"The scene in the chapel during the morning service and throughout the Bishop's admirable discourse, was not only solemn and peculiarly impressive, but was picturesque and pleasing to a degree especially worthy of mention. The entire effect, to one looking upon the interesting scene, in and around the chancel, from the body of the audience, was much as if the interior of St. John's Chapel, at Cambridge University, England, had been suddenly transferred, on a similar occasion, to these mountains of Tennessee.

"The plainer walls and less elaborate finish than in the Cambridge Chapel, and the absence of that peculiar and rather monotonous 'intoning' of the entire service which prevails in the English cathedrals and churches, would at once dispel the illusion that we were in an Anglican church; but the same charming scenic effect was there. The stained-glass windows; the elegantly-decorated altar, tastefully lettered with the usual symbolic words and initials, and surmounted by a cross; the large body of choristers in white cottas; the robed bishops, clergy and faculty, under a soft light of numerous lamps in and near a chancel naturally darkened on a cloudy noon, all produced a remarkably fine effect. No little

was added to the interesting scene by the large number of gownsmen in black—the theological and senior students—and the larger body of less advanced students, some 180, forming a battalion of cadets, part of them in handsome cadet gray and part in dark blue uniforms with the red trimmings of the artillery service.

"In the main body of the audience, immediately in rear of the numerous University men and students, was the assembled beauty and loveliness of many a Southern home—tastefully dressed ladies with their escorts. Even the broad aisle was full. A deep-toned organ, well handled, and a large, finely-trained choir, rendered the musical part of the services most admirably. The Chancellor of the University, the venerable Bishop Green, of Mississippi, now in his 87th year, presided at the altar and read the opening prayer. Vice-Chancellor Telfair Hodgson, D. D., who has all the administrative control of this very imporant Church institution, presided over the faculty and escorted Bishop McLaren to the pulpit. The University Chaplain, Rev. T. F. Gailor, conducted the regular services, and with an excellent, well-cultivated voice and almost faultless reading, contributed largely to the complete enjoyableness of the day. Altogether, it is no exaggeration or flattery to say that the occasion throughout was an intellectual, a musical, a devotional, a scenic treat for those so fortunate as to be present.

"Space allows only the briefest possible allusion to the Bishop's truly learned, eloquent and valuable sermon. Bishop McLaren is certainly an able rhetorician; his voice is clear, silvery and penetrating; his enunciation exact, distinct and altogether pleasing; his tones

and accents persuasive and winning. His text was the 18th verse of the 83d Psalm: 'That men may know that thou whose name alone is Jehovah, art the Most High over all the earth.' After suitable introductory remarks, he announced as his subject, 'Man as a proof of God.' He argued, that as in our day the foundations of truth are vigorously attacked, it behooves all Christians, and especially the young men, for whose training our institutions of learning are intended, to give renewed attention to the reasons for our Christian faith, and to be firmly and intelligently grounded in their belief. The great question is, not whether there is a God, but can man know that there is a God. Such freethinkers as Shelley, Herbert Spencer and Matthew Arnold admitted that they saw throughout the Universe evidence of some fine, intelligent, controlling spirit. Even they thus confessed the God they deny. Is there any great gulf between such powerful, intelligent spirit as they confess and our meaning for God? The existence of God cannot be disproved by science. The infidels of the last twenty-five years can only say, 'We cannot see Him.' The thought of God is the strongest force in life. Rob men of this and you relegate to an awful silence the voice that speaks hope to the dying. The real point to decide is, 'Why the great mass of mankind think they see evidences of a God.' Whether you seek, in proof of God, to draw your evidence from design, or reason, or intuition, man, his existence, his relations, his aspirations, his innate convictions, contain all the needed data. We find that God is the Universe himself. God is not a syllogism. We know Him by the sympathetic action of all our powers. He is the Infinite Heart, the

Infinite Mind, the Infinite Arm. The knowledge of God is a primitive truth implanted in man's heart. Remember the prayer of the infidel in the face of death: 'O, God, if there is a God, save my soul, if I have a soul.' Should a railroad train be wrecked when loaded with Ingersolls, every Ingersoll will cry in his extremity, 'O, God, save me!'

"Conscience is the sensitized sheet on which moral truths are photographed. Just as law must have a lawgiver, so must conscience have been implanted by a higher power. By consciousness we find ourselves in God's presence.

"Man is possessed of an insatiable longing to attain a perfect ideal. This is 'a touch of nature that makes the whole world kin.'

"Man is never satisfied. He is always pressing on. Raphael never attained his ideal in painting the Madonna. So we find no repose till we rest in God. God is our home. God is the complement of man. Man can be satisfied only when he makes his way back to God. After all his searching, his doubting, his hopes, he must eventually find himself in the Divine presence, and then his one all-absorbing thought will be—Jehovah.

"This brief outline of the Bishop's leading thoughts will give but a faint idea of the finished elegance and wisdom of his sermon, but will indicate its drift and originality.

"The exercises of Commencement week at the University, ending Thursday, July 31st, were very interesting, and highly creditable to the mental, physical and moral training of the young men afforded by the excellent system and work at Sewanee. To an outsider, after

attending these exercises, after seeing the very beautiful, secluded and healthful location of the University of the South, and convinced of its thoroughness, the feeling is that the Church, whose vital interests it represents, can be justly proud, and very proud of this excellent institution, and should endow and sustain it with its united strength. What Princeton, with its princely endowments, has now become for Presbyterians, what Howard College is for our Baptist friends, and Vanderbilt and his Southern University for Methodists, such should this admirable University of the South become as a future Mecca for the Episcopalians of all the Southern States, and indeed, of the United States.

"Dr. Hodgson, its chief executive officer and liberal supporter, as well as the Bishops and faculty associated with him in successfully building up this truly great and good church work in spite of unusual difficulties, merit hearty congratulations and unfaltering support for what they have already accomplished. Let us hope that they will for the future be amply sustained, that this institution of learning will soon receive the life-giving endowment of which it is so worthy, and that it may continue to steadily increase in strength and usefulness, as one of the most perfect factors in our ever-advancing system of American education. J. W. A. W."

MONTEAGLE, TENN., *July 31st.*

The University of the South Papers.

Series B, No. 13.

ECCE QUAM BONUM.

Baccalaureate Sermon, by the Rev. Morgan Dix, S. T. D., D. C. L.,
August 2d, 1885.

The Full Assurance of Faith.

THE BACCALAUREATE SERMON,

Preached in St. Augustine's Chapel, Sewanee, Tennessee,
at the Annual Commencement of

THE UNIVERSITY OF THE SOUTH,

Sunday, August 2d, 1885.

BY

MORGAN DIX, S. T. D., D. C. L.,

Rector of Trinity Church, New York.

Published by Request of the Board of Trustees.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering,"—Hebrews x. 19–23.

THE FULL ASSURANCE OF FAITH.

The Baccalaureate Sermon,

BY MORGAN DIX, S. T. D., D. C. L.

The kind invitation which brings me here to-day is one of those which inevitably embarrass the recipient. No audience could more fully awaken the sense of responsibility than the one before me: and yet the time is too short to do justice to any great theme on which one might desire to speak for spiritual counsel or systematic instruction. What more can the preacher do, than to say some words which, haply, may be as seed sown for a reaping in after years?

I come to this beautiful place from very different scenes, and am refreshed in the atmosphere of intellectual culture and evangelical religion. Many of you are soon to bid these hills and valleys a long farewell and go out into a turbulent and noisy world which lieth in wickedness. Tempters are there; the highways are dangerous. You will need a good conscience, a strong heart, and a ready mind to do such things as are right. These come of the grace of God; and that is a gift to faith: for "by grace ye are saved through faith." *Now among the enemies who wait for you outside, those are

*Ephes. 2:8.

most to be dreaded who rob men of their faith. Many a youth, on passing from a home like this, and drifting into the vortex of the secular order, has repeated the story of the parable, in falling among thieves, who have stripped him of his raiment of religion, and wounded him, and departed, leaving him half dead.* Fain would I speak words which may fortify you against the perils of that way.

I have taken a long text, full of Christian doctrine, not to expound it, but simply for the sake of three or four words there; "*boldness*,"—"*full assurance of faith*." Mysteries are here, crowded together. "The Holiest;" that is, the unseen world. "The blood of Jesus;" that is, Atonement for sin. "The veil, His Flesh," the Incarnation; "an High Priest," the sacerdotal function; "the House of God," the visible Church; "washing with pure water," the "one baptism for the remission of sins." Here, indeed, be mysteries, deep and dense. Yet in the midst of them the writer walks, not dubious and perplexed, but with "*boldness*" and in "*full assurance of faith*." I bid you hail with joy his cheerful words. They bespeak a state of mind, a habit of soul, which are the safeguard of morality and the guarantee of inner peace. And they suggest a comparison with another habit of soul, another cast of thought, which, in this age of cross-purposes and conflicting counsels, we ought to study, just as, in the medical colleges, they investigate the causes and symptoms of bodily and mental disease.

Among the things with which man has to do, there are some which lie beyond his reach; he cannot see them, nor can he subject them to scientific tests. We speak of them generally, as the truths of Revelation. The attitude of the mind towards them must take the form, either of a question, or of a conclusion, or of a positive assertion. And according to the form which thought so takes, we come to Skepticism, or Rationalism, or Catholic Faith.

For instance; as to the "life of the world to come." The skeptic asks a question: "Is there a future life?" The rationalist arrives at a conclusion: "I infer, on

*St. Luke 10:30.

such and such grounds, that there must be a future life." The Christian believer says, "There IS a future life." Or take another illustration. The skeptic asks, "Is God love?" for he finds much in the process of the natural world to the contrary. The rationalist says, "I think, having weighed the *pros* and *cons*, that God is love." The Christian says, "I know that God is love." How comes it, that any man can pass out of the lines of questioning and debating, and affirm, boldly, "God is love, and He has given to me an immortal soul?" Such assertions express "full assurance." But assurance on such points can only come by faith.

For, of course, there is no assurance where there is doubt; doubt is the opposite pole, nor does a man feel sure while asking questions. Nor yet can assurance, full and final, be the outcome of the process of drawing conclusions from premises in the logical method; because no man can be perfectly sure of his process, and still less can he be sure that he may not hear, or learn, or discover something by and by which may compel him to revise his argument and change his views. Neither in a society of skeptics, nor yet in a society of rationalists, can there be "assurance." To gain it, a man must have left off asking questions; he must have found some other basis than that provided by logic and speculation; he must have got a foothold on some shore where all things are calm and unshaken, and where he is independent of the variations incessantly exhibited in the "vain" thoughts of men.*

Now, first, it may be asked, whether such assurance is to be had? I answer, yes; It has been enjoyed, it is now enjoyed; it is the special gift of the gospel, the sign of the children of the Kingdom. That is a weak and tepid dilution of Christianity which does *not* give assurance; and when you hear Christian teachers or Christian bodies speak with hesitation, and as under correction from the schools of the world, know that they must have become tinctured by rationalism and weakened by "science falsely so called." † The Gospel came to us in an age of doubt, perplexity, and dissolv-

*Psalm 94: 11.
†I. Tim. 6: 20.

ing faiths. The marked distinction between the men enlightened by the Gospel and those of the philosophical schools, was that the former knew what they believed, while the latter drifted helplessly through the chaos of their queries and the dimness of their conclusions. The First Age was one of living and burning faith; the proof is on every page of the New Testament. "With great power gave the Apostles witness of the resurrection of the dead,"* a thing which the infidel derides, and at which the gorge of the rationalist rises in the effort to swallow it. "Our word toward you was not yea and nay. For all the promises of God are yea, and in Him Amen, unto the glory of God by us."† "I know whom I have believed."‡ Why multiply these quotations? Let us challenge the production of any evidence against our claim that from the highest teacher of the Church down to the humblest child in the kingdom, they spoke so boldly, and with such magnificent confidence, that worldly men, like Felix, thought them beside themselves. Assurance was once enjoyed: to say that we cannot have it now, that the minister of Christ may not now speak with authority, that the disciple may not feel himself immovably strong in his religion, is substantially to insinuate that some change has come over the world, under which the power of the Gospel has passed away.

Reflect a moment on the Gospel; on what it proposed to effect, and did effect. Its object is the sanctification of men; to make them clean, pure, and true, sober, just, and temperate; to transform them from glory to glory into the image of God. This aim it pursued, not by moral suasion, nor by fine talks about ethics, but by the exhibition of certain facts, which it proposed to faith, and by the disclosure of a body of truth, which it required men to receive simply on this ground, that God had spoken. That truth was not the acquisition of the philosophers and the wise of this world; nor was it held in monopoly by any critical or scientific clique; not yet had any such class the right to look

*Acts 4: 33.
†2 Cor. 1: 18–20.
‡2 Tim. 1: 12.

after it, as if it were particularly in their charge, and as if man's continued acceptance of it must depend on the way in which it might endure the handling of its patrons from time to time. There could have been no assurance, no certainty, in a scheme emanating from the human brain, or subject to revision and correction by human wit or wisdom. The Gospel was for all people, nations, and languages; it knew no difference and made no distinction, between Jew or Greek, bond or free, rich or poor, young or old, learned or ignorant. What it offered was offered to every intelligent being alike, and to all in the same way and on the same conditions. Particularly we know, from the record, that it came first, in the fullness of light, knowledge, and grace, not to the "wise and prudent," not to the "mighty and noble,"* but to "babes," to the simple and the weak, to those whom the great of this world despised; and that it was never more effective to all its purposes than to those who were not of the student class, and knew nothing of logic, disputation, scientific methods, or the learning of their time; nay, what shut men out of that system and kept them out of it, was intellectual pride and the self-sufficiency of irreligious culture. As a fact, the Gospel was no discovery or invention of pedagogues and professors; nor could a system with such persons for its apostles have become a religion for mankind.

For let us suppose that speculative knowledge, critical investigation, and long study had been required as conditions to the knowledge of the Truth; three inconveniences would have resulted, overthrowing the system from the very starting point.

1st. The knowledge of God and of His grace would have been limited to a very few individuals.

2dly. They who possessed it would have attained it only after a very long time, and toward the close of life.

3dly. Even in their case it would have been blended with many errors, the result of human imperfection.

1st. The knowledge of the truth, if it depended on the investigation of the learned, would have been limited to a very few of our race. For men in general must

* 1 Cor. 1: 26.

always be prevented from acquiring knowledge in that slow and laborious way, by these three causes :

(a) The greater number have no natural ability for scientific study ; so that the ignorant and unlearned would have been excluded.

(b) A still greater number are hindered from such study by the cares of life, and the necessity of incessant labor to maintain themselves and those dependent on them ; so that the laboring classes, the toilers by land and sea, the administrators of trusts for others, and all who lack time and leisure for reading, investigation and thought, would have been excluded.

(c) The dread of the painfulness and fatigue of such study would have deterred from it, even where circumstances were somewhat favorable to the pursuit of the truth in that way.

So that they who had the ability, the time, and the perseverance to discover religious truth by the path of the student and the scholar, would have constituted an infinitesimally small proportion of mankind.

But, secondly, of these, they only who had survived many years, would have come to the knowledge of it at last. For art is long and time is short ; and the study of such profound mysteries as those of religion would demand at least as much time as the study of natural science, in pursuing which men grow old, gray, and thin, or die, perchance, before attaining the desired success.

And, thirdly, even these favored few, unless divinely protected from the results of human infirmity, would not after all, have attained to perfect knowledge. In every investigation allowance must be made for error ; there are corrections for every observation. Who could be absolutely sure that his rational process was exactly correct? His successors might possibly discover errors which he had overlooked ; the religious knowledge of one era, or what passed current for such, might be superseded by new philosophical methods, by some later psychology, or by the scientific discoveries of a succeeding age.

Thus if it had been so ordered, that the knowledge of the truth was to come only by dint of investigation and study and not by revelation, and that we were to

be indebted to "the wise and prudent" for it, and must look to them for light, and hold our faith subject to their favorable censure, one cannot see how, in all the world, there could have been "assurance" in the possession of truth, or "boldness" in its assertion. The weak, the ignorant, the toilers and the poor must have remained in darkness. A select few, aristocrats of learning, Brahmins of science and philosophy, might have seemed to know something about religion; yet even these would have been in doubt themselves and the cause of doubt to others; while the earth would have been covered with darkness, through which a few lights might have been seen, flaring with unsteady flame, and so dim that a mere puff of wind might extinguish them forever.

The process of Rationalism and the spirit of the Gospel are essentially antagonistic; nor could the former have done for men what the latter did accomplish; and the notion that the knowledge of religious truth is the result of the independent exercise of our natural powers and mental acumen, is destructive of the possibility of certainty in matters of more concern to us than life itself.

What, then, is that Truth to which men cannot attain by the mere exercise of the natural powers, which is above human correction and human criticism, which was and is still made known to Jew and Greek, to full grown man and little child, to the learned and the unlearned, in the same way and on the same conditions? It is not a truth of the Natural Order; it belongs to the Supernatural realm. The key which unlocks the secrets of the Natural Order is the active intellect of man. The deeper mysteries of the Supernatural order are made known to that same intellect, submissive to One who speaks from an inaccessible and undiscoverable sphere. All men have not the intellectual power to explore the mystery of the visible world. But all men have ears, and all can hear, and all can exercise faith; and therefore is it that the Gospel presents the truth to all of us alike, because we have, whatever our rank or powers, only this to do; to listen, to take in, and to believe.

Now this is no tax on any reasonable man, nor is any man humiliated in thus accepting the Truth. In fact there is nothing so reasonable, so logical, so simple, as this demand on us for submission in faith.

For all truths with which we have to do belong to one of two Orders, the rational, or the super-rational; to use more familiar terms, the natural or the supernatural.

Truths of the rational order are within the sphere of the reason; truths of the super-rational order are above and beyond it; they do not contradict it, they merely surpass.

Truths of the rational order may be first discovered, and then proved, by the reason, alone, in its natural use, without supernatural aid. Truths of the super-rational order can never become known to the reason by original investigation, nor can it demonstrate them, as in the case of things within its own sphere, even though by some extraordinary means it should arrive at a knowledge of their existence. The reason must simply accept them in deference to some propounding authority external to itself. Nor is it disparaging to the reason to state that it is thus limited in its range. There is no shame in not doing what it is not possible to do; it is no disgrace to a man that he cannot walk on the water or fly about in the air; nor do they cast a slur on the human reason, who affirm that it cannot, by searching, find out God.

To attain even to a limited knowledge of the truths of the super-rational order, which is all that man can have in his present state, a revelation of them is indispensably necessary; a disclosure, a manifestation of them from the side on which they come upon us.

That in man which accepts them is Faith. Now it is a cardinal principle of the Gospel, that "faith cometh by hearing;"* not by study, not by investigation, not by inner revolving; but, simply, "by hearing;" by listening to the Revealing Agent, whatever that agent be, and acquiescing without question or demur. This implies a submission. It is what the scriptures call "the

*Romans 10:17.
†Romans 1: 5; 16: 26.

obedience of faith."† I find nothing in this but what is simple and easy to take in. The human intelligence learns from a higher Intelligence, with which it is naturally in correspondence, that there is a certain body of truth, of which it knew nothing, and of which, considering its limited powers, it could never have known anything if left to itself. This, the higher Intelligence discloses; this the inferior intelligence accepts. The act of acceptance we call faith. It is the evidence, and the only evidence, of things unseen.* If the faith be real and true, questioning is at an end, and so is the process of arguing out toward conclusions; we perceive that we could never have discovered the truth for ourselves; we understand that it can not be affected by any disputations of ours about it.

The reason is not limited to a mere assent to what is thus disclosed. In that case it would be but a registering machine: its dignity, its rights, and its duty would be annulled. The legitimate work of the reason is twofold: 1st. to verify the authority which demands its submission, and, secondly, having accepted the truth as revealed, to study it, to search out proofs from analogy, from congruence, from the facts of human nature; to harmonize these axioms of knowledge with whatever man can discover by himself; and to apply them to moral, social and political problems. The reason illuminated by faith, is equipped for a magnificent work, in confirmation, illustration, and application of principles which never change, and in which there is no variableness or shadow of turning.*

And hence we see the superiority of the work done by the reason when loyal to Revelation and advancing on her royal path without the disadvantage of a false start, and the outcome of the efforts of that same reason when handicapped by the idea that it ought to try to do what it was not made to do, and that nothing is solaudable and seemly as to expend one's energies in making ineffectual clutches at what hangs beyond the reach.

But, having made such claim for faith, I must proceed

*Hebrews 11: 1.
*James 1: 17.

to point to a fatal error, that of applying the sacred name to what are merely ratiocinations of the mind. It is necessary to our argument that this should be done, because of the state of bewilderment in which we find many persons who profess and call themselves Christians, and really think that they believe. In fact, they do not believe, in the strict sense of the term. The acceptance of the Gospel on authority, has not yet occurred, where the authority is that of the man's own conclusions, for in that case what he submits to is actually his own self. You say, "I believe." I ask, in what do you believe? Do you mean that you have arrived at, and are resting in, some conclusion which you accept because it seems to you reasonable and just? It may not seem so to another man; and you should not call that attitude of yours by the name of Catholic or Dogmatic Faith. If the object on which you are fixing your faith is an evolution of your own thought, or the result of the application of your own powers to religious problems, what are you leaning on but yourself? How do you differ from the heathen in the islands of the sea? He takes a bit of wood or stone and carves it into an image, and that is his god. You take better implements, a sharp wit and an incisive critical faculty, a volume or two of German philosophy, a hand-book or two of physical science, and, possessed by preconceived notions, and in the prejudices of your blood and your time, you make your god. What is the difference? I cannot discern any; nor can I see why you should call yourself a man of faith. Perhaps the work of the poor savage, who, at all events, is humble, may less offend the powers above us than that which is done in the studios of our dilettante theologues, where they scale down the Holy Scriptures, and turn out their fine artistic work in revision and correction of the Creed of the Holy Catholic Church.

Nor yet can a man in this way get a firm grip on the other world. His faith and his thought appear to be much the same. But the thought of to-day is not, certainly the thought of the morrow. There is no guarantee that a faith, which is the work of man, and comes by study, comparison, and conclusion, will be next

year what it is now; he is over sanguine who expects such a thing. Men count on intellectual growth, as individuals and as a race: they learn, they take in new ideas. If the belief of to-day be the outcome of to-day's intellectual state, where shall be that faith, when the said intellectual state shall have been modified, changed, revolutionized? There is no warrant of permanence to such a faith. It cannot give assurance; it does not test obedience; it involves neither sacrifice nor submission. True faith implies submission to authority, and confers assurance as the reward. Now then that faith only is true, which puts a man under subjection to Another not himself; and none but that can give certitude and peace. And therefore what the rationalist understands by faith is not faith at all, but something of the man himself; it is engendered in his inward parts; it exacts no submission, it guarantees no permanence in his religious history; he shrinks from the idea of expressing it in exact terms. And we see this every day; for the liberal Christian, while always boasting of his freedom, is evidently blown about by every wind, and tossed on waves of doubt. No one can tell how much he believes, or what; and he cannot tell himself, because he does not know.

And now we have reached the final question. Since no faith is true where there is not submission to an authority outside of him that believeth; what is that Authority which proposes to us men the object on which our faith must rest? It is, it can only be Almighty God Himself, that God "in Whom we live and move and have our being, who is not far from every one of us;"* the Eternal, the Invisible, the One past searching out; the One Whose Name is mystery, "I AM THAT AM."† He it is that speaks; He is the Revealer; He, between whom, as the Infinite, and creation as finite, there is essential distinction. I said that the reason has the right to verify the authority which demands its submission. I do not deny, that when the Voice speaks, and "the faith which cometh by hearing" is demanded, we have a right to challenge the speaker,

*Acts 17: 27; 28.
†Exodus 3: 14. "Ego Sum Qui Sum." (Vulgate.)

and ask who it is? Nor do we risk aught in that admission What God tells us, is what man everlastingly desires to hear; what God offers is what man longs to possess. The Gospel,—for that is the lovely name of the revelation of super-rational and supernatural truth,—came to no class in particular, but to every human being, and common-sense may be trusted with the question whether to hear or to refuse. For in this our life, there are preambles to faith, dispositions towards faith, preparations for faith, which make it natural to believe, and unnatural to doubt, and unwise to lose time in quibbling and disputing, when nature is crying out for God.

First, certain truths have been disclosed to all; and these set the reason to work, and make it a live reason and not a dead one. Such are the existence of God, His Eternal power, and the Moral Law. No one is left to gather that much of knowledge for himself: it is the common property of the race. Secondly, there are ineradicable convictions on the subject of our moral disorder, and a future retribution. Yea, moreover, spirit feeleth after spirit, and man is restless till he rest in his Creator. Our intuitions, our consciousness of sin, our sense of want, our solemn apprehension of a coming day of reckoning, draw men toward the point at which they must believe, because they cannot mistake the Voice which speaks. Men are naturally so constituted, as to feel the need of a message from the other world; they are prepared for it in advance. God once showed His face to man, in the long ago, when he created him in his own image; man has not forgottten, and can not forget. And when God looks on us again, through the cloud which we have raised by our sin, we believe, because we can no more help it than we can help breathing. And we believe, not because of any poor work we have been doing, with our own rule and square, our plummet, diagrams, and school-boy demonstrations; but because it is the instinct of every healthful mind and heart to drink of the sources of immortal life. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."* The instincts

*St. Matt. 5: 6.

of humanity make ready the way of faith. "Faith cometh by hearing: and hearing by the Word of God."*

Yes;—and as we say this, let us bend the head and bow the knee,—by the WORD OF GOD. For "the Word was made Flesh, and dwelt among us."† "God hath spoken to us, in these last days, by His Son."‡ In visible form came that Son of God, speaking with a human voice, which voice was heard, in the ordinary way, by human ears. The faith, which gives "boldness" and "assurance," came first by hearing that Divine Word of God Incarnate. While the skeptics were exhibiting their poverty and nakedness, and the rationalists were running uncertainly and chasing the phantoms of their own creation, the poor, the meek, the sinners, and all who love truth in an honest and simple way, were hearing the Voice which rang forth clearly amid the discords of the world. It is of fact that the Speaker drew all men to Him, through the sense of their need and of his power. This was God showing Himself to men, when men most deeply felt that they could not live without the sight and knowledge of God; a sight and a knowledge to which philosophy had failed to attain. Historically, the result was what we know. The religion grew, it spread from nation to nation, it conquered with sign of more than earthly power; with lofty indifference to the wisdom, the spirit, the promise of the world. There is not, in it, a trace of the speculative, critical, or philosophical methods. Its founder said, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."‖ To every one who listened, and accepted the doctrine, He said in substance, "Blessed art thou, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."§ Flesh and Blood is man: and everlastingly is this true, that the knowledge of the Su-

*Rom. 10: 17.
†St. John 1: 14.
‡Hebrews 1: 2.
‖St. Matt. 11: 25.
§St. Matt. 16: 17.

pernatural Order, and of our relation to it, cometh not by "flesh and blood," but is revealed to the flesh and blood, by the Powers above us. And men believed, because they must: because what they heard came right home; and in that faith in Jesus Christ they found assured knowledge and the peace which the world could not give.

It is a long time from that day to this: and yet the conditions to finding rest, assurance, and peace are exactly what they were then. It is as true to-day as ever it was, that faith cometh by hearing; that what is heard is a voice; that the voice is that of the Word of God. One difference there is, and but one. The voice then spoke directly: now it speaks, through an agency organized to tell forth its utterances from one generation to another. While Christ dwelt here on earth, visibly, faith came by hearing His own, His very voice. After He retired from view, faith came by hearing the "witnesses of His resurrection."* Those witnesses can never die; they live in their successors, as He promised, saying, "Lo, I am with you alway, even unto the end of the world."† Faith in Jesus Christ, since He went away into heaven, has always rested on testimony; and the testimony to Jesus Christ is that which has been borne, these two thousand years almost, by the historic body which we know as the One Holy Catholic and Apostolic Church. God was revealed in Christ; Christ is preached to us in His Church; God, Christ, and the Visible Church which is His Body: there is the authority which demands the submission of man. And Catholic Faith is that which first accepts the witness of the Living Body to the Living Head, and then accepts the witness of that Living Head, whose name is the Word of God, to the mysteries of that Order which is beyond our sight, and beyond our reach, towards which we press forward as to our eternal home.

I feel as if I ought to ask pardon for detaining you so long, or for trying to compress so much into so small a space. But perhaps in after years it may help some to

*Acts 1: 22.
†St. Matt, 28: 20.

recall the things that have now been said. Let me sum them up briefly.

Doubt and uncertainty are not characteristics of the Christian religion. When found among its professors they denote imperfection. Christianity means, lucid statement, exact definition, confidence in teaching, boldness against error, assurance of soul. It was so at first; it will be so, always, unless the spiritual life is impaired. When Christianity ceases to be dogmatic, and leaves her children doubtful of the truth, it is as with Samson when his locks were shorn, when they cried, derisively, "The Philistines be upon thee," and he was helpless amid his foes.

But assurance comes by faith. And faith is then only real, when it rests on an object outside the man.

The objects on which true faith is fixed belong to an Order inaccessible to the natural powers, and intelligible only through revelation.

The Agent in that revelation is the Incarnate Word of God. True faith is faith in Him; it includes instant assent to whatever He says, and compliance with whatever He commands. He is ever present with us, as Teacher and Master. He speaks to us, in His Church. That Church is not a school of philosophy, but a witness to facts and a guardian of a body of doctrine revealed long ago. She has to repeat, without variation, the message entrusted to her care, and to call men everywhere to their Saviour and their God.

He who will hear, believe, and obey, shall so come to rest and peace. He shall be "stablished, strengthened, settled,"* firmly and joyfully, like those of old time, who said, in life, "I know whom I have believed,"† and as death drew near, exclaimed triumphantly, "I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness,"‡ This is their reward, "the confidence of a certain faith, the comfort of a reasonable religious and holy hope.¶" And these are the spiritual glories, the

*1 Peter 5 : 10.

†2 Tim. 1 : 12.

‡2 Tim. 4 : 8; 8.

¶Office of the Visitation of the Sick.

vital forces, and the supreme consolations which some forego, because too proud to take on them the yoke of the Gospel, and bend the knee before the oracles which proclaim the way of everlasting life.

I have two suggestions to make before I conclude. One relates to a phenomenon of the day; the other to a sophism of our adversaries.

First, do not be alarmed, or even surprised, at the world's unbelief. You know, perhaps, how many are alienated from God and the Church. Fret not yourselves because of this. Such men were here, in the Saviour's day; they disputed with Him, resisted Him, and even, at last, put Him to death. Such men are in the world now. Argument is useless where there is no common ground from which to start. No man can receive the sayings of the Lord unless he is inwardly prepared for their reception, as the good soil for the seed to be sown; and there are conditions, intellectual and moral, which put men, for the time, beyond the reach of the helping hand. Remember, that the faith which overcometh the world, is itself a divine gift: "by grace ye are saved, through faith, and that not of yourselves; it is the gift of God." *If that be so, it is not the business of man to try and evolve from within himself, by his own efforts, the spiritual power; but it *is* his business, to see that he do nothing, say nothing, think nothing which may tend to shut out the light, or to unfit him for the visitation and the gift of God. Nothing blinds men so effectually as the undue reliance on their own opinions; mistaking darkness for light, is the sin of this day; it was the sin of the ancient enemies of the Lord. "If ye were blind," said He to them, "ye should have no sin: but now ye say, we see, therefore your sin remaineth."†

And next, let me refer to an objection by which men seek to overturn our position. "You accuse us," they say, "of rationalizing. You do the same. For you concede that the reason must judge of the authority, and verify the credentials presented. Now if this be so, the final submission rests on a conclusion of the

*Ephes. 2: 8.
†St. John 9: 41.

reason, regarding the authority to which it yields, and your process also is but rationalism after all." The objection is a plausible one, but sophistical. Undoubtedly, when challenged by a Power demanding surrender, a man has a right to ask, "Who art thou, that I should yield?" And the Lord shrank not from such a test of His claim, for He said, "Search the scriptures, for they testify of Me." But there is a great difference between a temper which resolves from the outset to admit no master, but to go on by itself, carrying out its own theories to the logical end, and the spirit which, confessing its need of help, is only waiting to find the authority which has the right to command. The difference between men in these two states is one not merely of degree, but of essential quality. Each reasons, but on lines of perpetual divergence. It is true, that in a certain sense, the man of faith does rationalize; but his thought and intentions are diametrically opposite to those of the skeptic and the philosopher; for he uses his reason to disclose and identify that Being who shall teach him a truth which he knows he cannot teach himself. Let me illustrate the difference and so make reply to the objection raised. Two men, traveling in unknown places, come to a point at which half a dozen roads meet. Which path shall they take? There stands, in the midst of this confusion, a guide-post. One of our travelers says: "What need of a guide-post? They are relics of superstition. My intelligence is guide sufficient: I shall reason this thing out for myself, and trust to my private judgment alone to discover which is the right road." The other says: "I know not where I am: unaided I cannot find out. But yonder is a guide-post. I conclude that it was put there to help people in my plight; and my reason tells me that it will be wise to take the path which it indicates. I do so, without further question, and I shall walk straight on without fear, relying on that which I have read." Both these men reason; the one in presumption, the other in humility; the one as wise, the other as a fool. The process is one; but the spirit is essentially different. And this is the difference between the reason rightly used and the reason abused. In the

one case the spring of action is independence, in the other it is diffidence. One man is locked up within himself, in a supreme conceit of his own sufficiency: the other is lifted out of himself, to see "the King in His beauty and the land which is very far off."*

My dear young brethren, one parting word to you. "Exhort young men to be sober-minded," saith the Apostle.† If you hope to escape the "corruption which is in the world through lust,"‡ you must keep the heart pure and the head steady. It pertains to sobriety of mind to admit frankly that there are laws of God which limit thought as well as laws which limit act. Take this from your preacher, as a statement which your own observation will confirm hereafter, that the maximum of doubt is the minimum of religion, and that the minimum of religion is the maximum of immorality. Take this from him as an axiom; that there are things which the human reason can not do. It cannot discover, by itself, what is behind the Veil; and yet, on your full and assured knowledge of what is behind it depends your knowledge of yourself, of your place in God's universe, of the highest good attainable in life, of the port to which you are bound across the sea of time. There is that above, around, beneath, within, which you can neither prove nor disprove; but you can know it by faith; and that faith is the condition to knowledge of self, of duty, and of destiny. But why do I offer you these suggestions? Such thoughts as these cannot be new to you: they must have been awakened already, by the words of your wise and religious teachers in this Christian University. What augury of good in the name! A Christian University! A University of the Church! A nursing mother of pure, high-toned and thoughtful sons! A school where the doors of Science, Art, Philosophy and Letters are thrown wide open to eager youth; where they may learn the wonder and the glory of the Visible; where they also learn to reverence the Invisible. Before us a Veil is drawn which closes up the mortal and finite scene; from it are heard

*Isaiah 33: 17.
†Titus 2: 6.
‡2 Peter 1: 4.

voices of another sphere, to which this life draws forward as the river to the open sea. In studies hallowed by Religion, the mind is led from point to point, till it becomes that magnificent power which an unabused intellect must be; having scanned the lordly works, it discerns as its highest duty that of worshiping their Divine Creator. The knowledge of the arts, science, and philosophy, wrongly attained, disposes to doubt and may lead down to utter darkness. But work done as it must be done in a Christian University, hath promise of this world and of that which is to come. Such work is good and profitable to men; and they who have been trained under such inspirations are, under God, the saviours of Society, and the true benefactors of our race. Nor shall the world, at any stage of its progress, fail to hear that confession which has been uttered by the profoundest thinkers, the most accomplished scholars, and the holiest souls of ages past, and shall be repeated to the end; that confession which marks the sum and terminus of intellectual advance:— "We have seen the glory and wonder of Creation; we have deeply studied Nature, we have mastered hard problems; we have made discoveries all along the road; yet we see, at last, greater things than these. Behold, we see the heavens opened, and the Son of Man standing on the Right Hand of God."

University of the South,
Sewanee, Tenn., June 1st, 1885.

By the scheme proposed below it is designed to erect a building in connection with the University of the South to accommodate its Grammar School Boys.

This building with all modern labor-saving improvements will cost $25,000.

This sum of $25,000 will be raised by borrowing money to that amount, secured by a mortgage upon the building, and represented by 25 $1,000 6 per cent bonds, running respectively from five (5) to twenty-five (25) years from December 1st, 1885.

At the time of subscription the subscriber shall pay the amount of his subscription to the Vice-Chancellor of the University of the South, and draw by lot the number of his bond or bonds.

The bonds shall be as follows:

1	$1,000	bond	dated	Dec.	1st, 1885.	Due, 1890.
1	"	"	"	"	"	1891.
1	"	"	"	"	"	1892.
1	"	"	"	"	"	1893.
1	"	"	"	"	"	1894.
1	"	"	"	"	"	1895.
1	"	"	"	"	"	1896.
1	"	"	"	"	"	1897.
1	"	"	"	"	"	1898.
1	"	"	"	"	"	1899.
1	"	"	"	"	"	1900.
1	"	"	"	"	"	1901.

1	$1,000	bond	dated	Dec.	1st, 1885.	Due, 1902.
1	"	"	"	"	"	1903.
1	"	"	"	"	"	1904.
1	"	"	"	"	"	1905.
1	"	"	"	"	"	1906.
1	"	"	"	"	"	1907.
1	"	"	"	"	"	1908.
1	"	"	"	"	"	1909.
1	"	"	"	"	"	1910.
1	"	"	"	"	"	1911.
1	"	"	"	"	"	1912.
1	"	"	"	"	"	1913.
1	"	"	"	"	"	1914.

There are at present 230 students at the University of the South. There are 90 Grammar School Boys.

The building proposed will accommodate 80 boys.

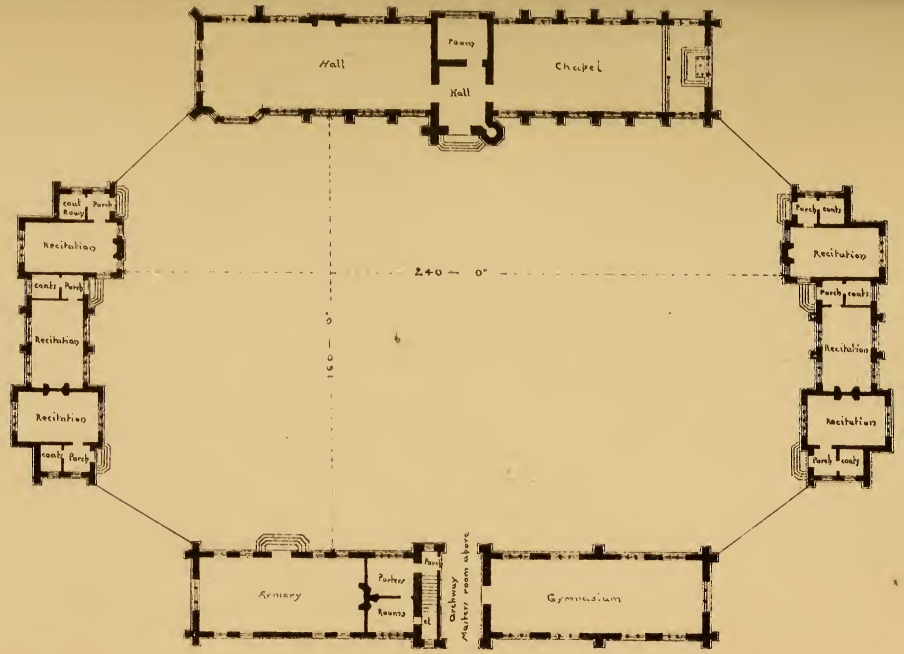
The income at the rate of $21.50 each, a month for 10 months, from 60 boys would be - $12,900

The expenses would be 6 per cent.		
interest on $25,000, - - -	$1,500	
Sinking fund, - - - -	1,000	
Cost of board, etc., 60 boys $16.50 each		
for 10 months, - - -	9,900	12,400
Balance, - - - -		$500

But there would certainly be more than 60 boys to be accommodated, and each boy over this minimum would add more to the balance to be carried to profit and loss account.

TELFAIR HODGSON,

Vice-Chancellor of the University of the South.



Charles C. Haight. Archt. New York

· Grammar · School ···· University · of · the · South ···· Sewanee, Tenn·
Charles L. Haight. Archt. New York

University of the South,

Sewanee, Tenn.

Commencement 1885.

July 31 to August 6.

Commencement 1885.

THURSDAY, JULY 30TH.

11 A. M.—Opening Services, Chancellor's Address and Holy Communion in St. Augustine's Chapel.

8 P. M.—Contest in Declamation by Sigma Epsilon Literary Society.

FRIDAY, JULY 31ST.

8 P. M.—Contest in Declamation by University Students for the Bishop Lyman Medal.

Contest in Declamation by Grammar School Students for Gold Medal, in Forensic Hall.

SATURDAY, AUGUST 1ST.

8 P. M.—Anniversary Exercises of the Sigma Pi Literary Society, in Forensic Hall.

SUNDAY, AUGUST 2ND.

11 A. M.—Morning Service. Commencement Sermon by the Rev. Morgan Dix, S. T. D., of Trinity Church, New York, in St. Augustine's Chapel.

MONDAY, AUGUST 3RD.

8 P. M.—Address Before the Pi Omega and Sigma Epsilon Societies by the Rt. Rev. T. U. Dudley, D. D., of Kentucky.

TUESDAY, AUGUST 4TH.

12 M.—Alumni Meeting in Thompson Hall.

8 P. M.—Contest in Oratory Between the Pi Omega and Sigma Epsilon Societies, in Forensic Hall.

WEDNESDAY, AUGUST 5TH.

11 A. M.—Special Service. Commencement Oration by Gov. Proctor Knott, of Kentucky, in St. Augustine's Chapel.

8 P. M.—Address Before the Alumni by Col. Arthur S. Colyar, of Tennessee.

THURSDAY, AUGUST 6TH.—COMMENCEMENT DAY.

11 A. M.—St. Augustine's Chapel:

I. The order of Procession.

1. Cadet Corps.
2. Choir.
3. Gownsmen.
4. Candidates for Degrees.
5. Candidates for Diplomas.
6. Untitled Alumni.
7. Titled Alumni.
8. Faculty.
9. Vice-Chancellor.
10. Lay Trustees.

11. Clergy.
12. Clerical Members of the Board of Trustees.
13. Bishops.
14. Chancellor.

The Procession will enter the Chapel at the West Door.

II. The Special Service.

III. Latin Salutatory, by W. B. Hall, Jr., of Ala.

IV. French Oration, by A. H. Dashiell, of Tex.

V. German Oration, by S. S. Crockett, of Tex.

VI. English Oration, by G. R. Bellinger, of S. C.

VII. Delivery of Diplomas by the Chancellor.

VIII. Conferring of Degrees by the Chancellor.

CIVIL ENGINEER.
BACHELOR OF SCIENCE.
BACHELOR OF LETTERS.
MASTER OF ARTS.

IX. Announcement of Honorary Degrees by the Chancellor.

X. Announcement of Grammar School Medals and Prizes by the Registrar.

XI. Award of Medals:

KENTUCKY MEDAL FOR GREEK.
MASTER'S MEDAL FOR LATIN.
MRS. RUGGLES WRIGHT MEDAL FOR FRENCH.
VICE-CHANCELLOR'S MEDAL FOR CATECHISM.

XII. Conclusion of Special Service and Recessional.

The Procession will Return in order of entrance.

3 P. M.—Salute by Sewanee Light Artillery.

8 P. M.—Commencement Hop, in Forensic Hall.

The University of the South Papers.

Series B, No. 14.

ECCE QUAM BONUM.

Letter of the Rev. Morgan Dix, S. T. D., D. C. L., to the Churchman, August 22, 1885.

EDITORIAL OF THE CHURCHMAN.

We take a special pleasure in publishing the very remarkable article by Dr. Dix upon the University of the South, and especially at this time when, as never before in twenty years, the unity of the country and of the hearts of its people is uppermost in the minds of men.

THE UNIVERSITY OF THE SOUTH.

Having just returned from a visit to Sewanee, Tenn., and being deeply impressed by what I saw and heard at that site of the University of the South, I ask your kind permission to give your readers some information about a work of which so little is known among us. I I went to Sewanee, curious to learn for myself what the University is; I return with the conviction that it is already doing a great work for letters and religion, and that, unless all signs should fail, it has reached a point from which the advance will be rapid and sure.

The direct route for us to Sewanee is from New York to Philadelphia, thence to Harrisburg, and then by the Cumberland Valley Railroad to Hagerstown, Md., where the traveler strikes the Shenandoah Valley and proceeds through some of the loveliest scenery in this country, by Bristol, Roanoke and Cleveland to Chattanooga. There, taking the Nashville, Chattanooga and St. Louis Railway, he reaches Cowan passing around the storied "Lookout Mountain," where the battle in the clouds was fought. I cannot pause to describe the beauty of the views as one descends the long valley, flanked on either side by mountains of bold outline, and watered by rivers and lesser streams.

The region recalls to memory the Tyrol and parts of the Scotch Highlands.

Arrived at Cowan, a little village with tall chimneys and a blast furnace, the traveler finds himself at the foot of the Sewanee Mountain, a spur of the great

Cumberland range. There he is presently taken in tow by a powerful locomotive, which drags the luggage and passenger cars at the end of an interminable *queue* of coal and iron vans, at a grade of one hundred and twenty-five feet to the mile, right up to the top of the hill. This road is the property of a mining corporation, extending some twelve or fourteen miles, and constructed for the purpose of transporting coal and iron; it gives facilities to visitors to the University, who, after half an hour of tugging and puffing, and laborious ascent, find themselves at a substantial stone station, and actually within the precincts of this home of the arts, science and religion.

But where is the University? At first the traveler is puzzled; what appears is a somewhat thinly settled but not unattractive country village. It is situated on a plateau, many miles in extent, and so thickly wooded that he finds it hard to believe that he is on the summit of a mountain 2,100 feet above the level of the sea. At certain points only can a sidelong view be had of the plains below; but the prospect when attained is simply magnificent. For the rest there is nothing to be seen but roads lined with shade-trees, and back from these are dwelling houses and cottages. There is also a hotel, which already three times enlarged, is still too small to accommodate the increasing number of visitors. After a while one comes to the buildings of the University, scattered along a semi-circle of half a mile, and including St. Augustine's chapel and its bell-tower, Forensic Hall, the Chemical and Philosophical Hall, St. Luke's Hall, and the Hodgson Library, besides several smaller halls erected by the fraternities for their meetings and exercises. Beyond St. Luke's Hall is a parade ground with a flag staff and two pieces of artillery, and still further on is the broad Campus, sur-

rounded by stately oaks, where the young men play base ball and hold their athletic exercises. The residences of the chancellor and vice-chancellor, the faculty, and several of the Southern bishops who make this beautiful place their summer home, the houses in which the students are lodged, as will be hereafter described, and the dwellings of other residents of the place, make up the rest of this unique settlement.

The University corporation holds in fee a portion of the plateau some eight miles in length by two in width, and containing about 10,000 acres. The soil is thin and porous; the rock is a sandstone cap over limestone; moisture sinks through it immediately; dampness and malaria are impossible. The water is deliciously cold, and so pure that it is used in the laboratories, or for medical purposes, without distillation. The atmosphere is fresh and bracing; the timber is heavy and abundant; nothing can be imagined more delightful than the contrast between the intensely deep green of the trees and the equally intense blue sky, especially when the great white round-topped clouds come up in the summer noon. Storms here are grand and awful. The winter climate is cold; but winter is vacation time in the University, while, during the summer, they are all hard at work in their lecture rooms. The title of the corporation to its domain is absolute; none of the land will ever be alienated in fee; the leases contain stringent provisions against nuisances; and not a liquor saloon, billiard saloon, or any similar place can be found within ten miles of the University.

The society at Sewanee is of that kind which attracts refined and cultured people who dislike noise, crowds, and feverish excitement. Among the permanent residents and *habitues*, are representatives of some of the best and oldest familes of the South. Bishop Green,

Chancellor of the University, now in his 88th year, Bishop Quintard, the Diocean of Tennessee, Bishop Gregg, of Texas, and Bishop Galleher, of Louisiana, have houses here; others of the Southern Bishops may be met here in the summer. Here also resides the widow of the former beloved Bishop of Georgia, and the mother of the present Bishop of Western Texas, Mrs. Elliott, a lady of the old school, surrounded by her family, and dividing with Bishop Green the homage of those who venerate the ripe and beautiful old age in Christ, and the memories of the past. The house of the Bishop of Tennessee is filled with memorials of men, places, and incidents connected with the work of his life; there may be seen portraits, letters and autographs of English prelates, his friends; and in his private oratory are some windows filled with rare old glass which was brought across the sea from a ruined church in Sussex.

The doors of the house of the vice-chancellor, the Rev. Telfair Hodgson, D.D., stand open all day long. The University owes him a debt which it can never pay for the unselfish labors of seven years, and for the thorough business capacity, the practical wisdom and good sense, and the marked ability, which he has placed at the disposal of the trustees, without salary, and for the love of God, man, and the Church. Of his accomplished and charming wife the utmost that could be said in praise would be too little; no one could adorn her position more gracefully, or perform more acceptably the duties which require an infinite measure of tact, discretion, and genuine kindliness of heart.

And now let me give some account of the institution itself. The history was fully told by the vice-chancellor in his official report to the Convention of the Diocese of Tennessee, A. D., 1883, and documents may be obtained from him giving full particulars respecting the several

schools, the professors, and the students. I shall not repeat these things, but will only observe that the time is short since the resumption of the work which was so rudely broken up by the storm of our civil war. What is now seen at Sewanee is the outcome of not more than ten years of recovered life; and memorable to relate, it has been done without one dollar of endowment, and with very little attention from the outside world. The men at Sewanee have worked there on small salaries or none; some have resisted the temptation of lucrative and important positions elsewhere. The history is one of self-sacrifice, zeal, and devotion. And verily they have their reward, and must surely see, hereafter, the fulfillment of all their desires. The wonder is how so much could have been accomplished in so short a time. For it is a great system, well devised, and capable of immense expansion; one, moreover, which has peculiar features worthy of note by those who are interested in the problem of education. Let me try to convey a clear idea of it.

The supreme government is vested in a Board of Trustees, which now consists of the Bishops of North Carolina, East Carolina, Georgia, Florida, South Carolina, Alabama, Mississippi, Tennessee, Kentucky, Arkansas, Louisiana, Texas, and the two missionary jurisdictions within the latter State, with clerical and lay deputies from each diocese. This board holds its annual meeting at Sewanee, at the time of Commencement, the session lasting about one week. It elects a hebdomadal council of seven members, including the vice-chancellor, to which is confided the care and discipline of the institution during the year. The chancellor is a titular officer, whose sole duty is to preside over the annual meeting of the board.

The system of education is as follows:

First, there is a grammar school. After passing through it, the boy enters the University and becomes a "collegian."

The University consists of a large number of separate schools, each an entity in itself, and each arranged in a junior, intermediate, and senior department. In each separate school a student may attain, first, a certificate of proficiency, next a bachelor's, and finally a master's diploma in that school only.

By pursuing studies in a prescribed number of these schools, and attaining the diploma of bachelor in them all, he becomes entitled to the degree of Bachelor of Arts.

The highest attainable honor is the Master's Degree. This is given only to those who have taken all the attainable degrees in the several schools of Greek, Latin, the Modern Languages, English Literature, Mathematics, and the Evidences of Religion. Not more than two a year, on an average, get this degree.

There is no limitation of time in any course, nor need they be pursued together; a man may be junior in Greek, intermediate in Latin, and senior in Mathematics. Whenever he is ready in the work of any school, he goes up for his examination in that school.

On reaching the rank of senior, the collegian assumes the cap and gown, which are insignia of proficiency and success in passing the lower grades. The boys of the grammar school, and most of the junior collegians wear the gray uniform of West Point, and are subject to military drill. Lieut. Dowdy of the Seventeenth United States Infantry, is detailed as their instructor by the War Department. Evening dress parades occur several times a week, with gun-fire at sunset.

The Theological School, though constituting a part of

the University system, is entirely distinct in rules, regulations and government. The students wear the cap with purple tassel, and gown, and the school is admirably accommodated in St. Luke's Hall, the finest and the largest building at Sewanee. It was erected by the liberality of Mrs. Henry M. Manigault, a native of South Carolina, now residing in England, who has also given a set of altar vessels inlaid with precious stones, many books for the library, and stoles, altar cloths, etc., for the chapel. St. Luke's Hall is four stories high, built of stone, and thoroughly well provided for its purpose.

It has a little chapel of its own, lecture-rooms, apartments for the vice-chancellor, and rooms for the students, compared to which those in our General Theological Seminary are mere dens. The meetings of the board are held in this building. We have already in the Church some thirty-five clergymen who have been students at Sewanee, of whom about one-third are alumni of St. Luke's Hall, and this although the building was not opened until 1878. Who can doubt the prospective value of Sewanee to the Church?

No one can help being struck by the gentlemanly manners and good behavior of the students; the exceptions to the rule are few. This is no doubt the result of the peculiar system of lodging them. They are divided, grammar scholars and collegians alike, into small groups or "messes" of from twelve to twenty; each section is accommodated in a separate house. The houses thus occupied are presided over by gentlewomen of culture and refinement, amongst whom are ladies of the best Southern families. The house is, substantially, the private residence of a lady, and the collegians are her guests. Probably it would have been impossible to carry out such a scheme but for the social condition produced by the war, the destruction of private for-

tunes and the necessities which were the consequences. But the result is wonderful. In each house resides a proctor, whose duty it is to take note of any disorder or misconduct. The lady at the head of the establishment has nothing to do with that. She never addresses a word of reproof or rebuke to any one of her inmates; the proctor has to see to their manners and behavior. Outside, and having general jurisdiction are other proctors, who report to the vice-chancellor if necessary. It is said that if any boy is found to be vicious and bad, and likely to "corrupt others," he soon disappears from the scene, being quietly dismissed as unfit to associate with gentlemen. Certainly it is that I have never seen anywhere so orderly and well behaved a body of young men.

The influence of the service in St. Augustine's chapel is felt throughout the place. Daily services are held there; about one-fourth of the seats are occupied by the members of the University; the remainder are always well filled, and the building is often crowded. The services are very reverently performed, with the aid of a surpliced choir. On Sunday, August 2nd, at the 8 a. m. celebration, about one hundred and fifty persons communed, fifty of whom were collegians. Close by the chapel is a tower; the bell rings at intervals, all day long, directing the movements of the community, like the bugles in a garrison, or the forecastle bell aboard ship.

The work done here is thorough. I was present at the examination of a candidate for the Greek prize. It was conducted by Prof. Wiggins, an alumnus of the University, and continued some two hours, reflecting great honor on teacher and scholar alike. The subject was the "Odes of Pindar." The text used was that of Professor Gildersleeve, of Johns Hopkins University,

who gave a course of lectures at Sewanee last year, and whom it is hoped to secure as a permanent summer lecturer. The Latin prize examination was on the Andria of Terence, and also on the whole range of Latin poetry and philology, with everything bearing on the subject. I have never witnessed more searching or more remarkable examinations.

St. Luke's Hall is the centre of an important missionary work in the neighborhood of the University. Some miles away there is a rude population known as "Covites," and classed by the students with other heathen folk, as the "Amorites, Hivites, Hittites and *Covites.*" They are so called from their inhabiting coves or recesses at the foot of the mountain where it dies into the plain. Years ago they lived in utter irreligion, and were noted for the illegal manufacture of whisky—a kind of Tennessee "moonshiners." When missionary efforts were directed towards these people by the zealous students of theology they resisted with disgust and finally attempted to kill one of the young men on his way back from a meeting in their domain. But here as elsewhere patience and faith have had their perfect work. A nice little chapel has been built for them, there is a Sunday school of ninety children, and fourteen were recently confirmed by Bishop Quintard.

It is time to say something about the exercises of Commencement Week. These began on Thursday, July 30th, and ended on Thursday, August 6th. On the opening day service was held in St. Augustine's chapel, at 11 a. m. On that and the two following days there were contests in declamation between the two literary societies, and similar contests between individuals of the several departments, athletic sports, a parade, and anniversaries of the societies. On Sunday, August 2d, after an early celebration at 8 a. m., divine service was

held at 11, and the commencement sermon was preached before a congregation which filled every part of the building. On Wednesday, Bishop Dudley of the Diocese of Kentucky, delivered a brilliant oration, taking the place of the Hon. Proctor Knott, Governor of Kentucky, who was kept at home by a dangerous outbreak in some of the counties of his State, which had assumed a very threatening character. In the evening an address was delivered by Col. Arthur S. Colyar, of Tennessee, a most original and entertaining speaker, who kept the audience convulsed with laughter during great part of his allotted time. The alumni enjoyed their annual banquet and reunion at the close of the exercises which included an essay by the Rev. Stewart McQueen, of Selma, Ala, one of the first graduates of St. Luke's Hall.

As to the proceedings on Commencement Day: the weather was perfect, and the scene most impressive. The procession headed by the Cadet Corps in uniform, and including the surpliced choir and vested clergy, and moved slowly round the chapel to the front door singing the hymn: "Holy, Holy, Holy, Lord God Almighty."

The melody was sustained by a cornet player in the choir. The chancellor and vice-chancellor appeared in their rich and brilliant robes of office; most of the clergy wore the biretta or "Canterbury cap;" the bishops and many of the priests had on the hoods of their degrees. The service was short and spirited. Among the interesting incidents of the day, was the delivery of the medals for Greek and Latin. In presenting the former to the successful contestant, Bishop Dudley took occasion to speak with great vigor and spirit in denunciation of the modern assault on classical studies and the Greek language, claiming for those studies, and particularly for that of the Greek, the highest value and importance, while the Rev. David Sessums

of Memphis, in presenting the Latin medal, ably seconded the Bishop, and asserted the intention of the University—of which he is one of the most accomplished alumni—to maintain her position as defender and zealous promoter of classical learning. A reception and lunch at Dr. Hodgson's house followed on the closing of the commencement exercises. The lads acting as a light artillery corps, fired a salute of thirteen guns, and a ball concluded the proceedings of the week, to the great delectation of the young people, who kept it up until half past four of the following morning.

I wish to add a few words by way of conclusion. First, then, Churchmen ought to know what a work is in progress on Sewanee Mountain. Secondly, they should lay it to heart that this has been accomplished without one dollar by way of endowment, and that it could not have been done at all but for the devotion and self-sacrifice of a rare body of men and women. It is all but incredible that so much has been accomplished in little more than ten years.

But, thirdly, the Church ought to know the wants of this University. It does not, indeed, come before the country or the members of our communion *in forma pauperis*, begging for wealth; but there is no reason why people should not know that needs are pressing, and that the opportunity is a golden one. Of the buildings, two only, St. Luke's Hall and the Hodgson Library (the latter the gift of the vice-chancellor) are of stone; a third is part of stone and part of iron; the rest, including St. Augustine's chapel, are wooden structures. The chapel has grown and spread out over the ground like a melon vine. The shingles on its roof denote, by their varied degrees of freshness, the successive stages of enlargement. There is need of a stone church to contain at least 1,000 persons, of other halls

of substantial material, and especially of endowed professorships. Here is such a foundation as was rarely laid. Why should rich men, with hearts full of loving thoughts and minds inspired by lofty projects, overlook such a work as this? Why should one of our wealthy and honored citizens of New York have recently given $500,000 to a Methodist college in the State of Tennessee, passing by this vigorous child of the household of his own faith.

There is no such word as failure to Sewanee. But there ought to be no such words as long waiting and hope deferred. No doubt the beginnings of most of our great institutions were small and their growth was slow; yet, considering the wealth and influence of our Church, there is no reason why we should not do better by this grand enterprise. Ultimate success seems to be certain. On the day of commencement two pieces of good news were in circulation: that the Diocese of Kentucky was about to join the rest and send its representatives to the board, and that there were already sixty new applicants for matriculation. Every sign is favorable. What next is to be desired but that some of our wealthy and liberal citizens, South or North, seeing the opportunity and realizing the promise of this day, will come up and lay on this mountain altar worthy offerings to the glory of God, and for the good of the rising generation? The influence of Sewanee is already felt through every Southern Diocese, and by reflex, in the North. There seems no limit to the good that might be done with ample appliances and means; and I cannot but believe that the men and women are now living and known to God, who will give what is required to push on the work, and thus advance the cause of sound education, thorough culture, righteousness and true godliness, throughout our borders.

MORGAN DIX.

Reasons Why Boys Should be Sent to Sewanee.

1. The location upon the Cumberland Plateau, dry under foot, yielding chemically pure freestone water, and bathed in fresh, bracing air, is the healthiest in the United States.

2. The students are not herded together in commons and dormitories, but are broken up into families, being subject to Christian and refining influences.

3. The tradition of the school is to make Christians and gentlemen of its students, as well as scholars.

4. Owning a domain four miles in each direction, and having absolute control over it, it can guard its students against those temptations that surround them at all other institutions.

5. Owing to its remoteness from cities and large towns, there is not the same inducement for its students to spend money outside of the regular college charges that exist elsewhere; hence the University of the South is really cheaper than most other colleges. The fees and charges for board are greater than at some other schools, but when we consider that there are no hotels, nor saloons, nor billiard rooms, nor gambling places allowed within four miles of Sewanee, we can see that in its higher charges for board and tuition, the University of the South can afford to give its students the best tuition, and better guard them against the evils that beset other institutions.

6. It is the conclusion of the best medical minds that boys from hotter and malarial regions should spend several years of their lives, between the ages of ten and twenty, in such an invigorating climate as that of Sewanee.

7. This conclusion is also beginning to obtain in regard to youths living in the North and East, who are predisposed to pulmonary troubles.

The University of the South Papers,

Series B, No. 17.

ECCE QUAM BONUM.

Programme of Studies for School of Modern Languages.

1886.

SCHEDULE OF MODERN LANGUAGES STUDIES, 1886-87.

LECTURES.

German.	Monday. Wednesday. Friday.	*Hours.*	French.	Tuesday. Thursday. Saturday.	*Hours.*
Junior Class.		9–10	Intermediate.		8:15–9
Senior Class.		10–11	Senior.		11–12
Intermediate Class.		11–12	Junior.		1–2
Spanish.			Spanish.		
Senior.		12–1	Junior.		10–11
Intermediate.		1–2			

ARRANGEMENT OF CLASS WORK.

FIRST TERM.

German.	Monday.	Wednesday.	Friday.
Junior.	Grammar. Poetry Memorized. Exercises.	Correction of Exercises. Reading and Translation. Written Translation.	Reading. History and Maps.
Intermediate.	Correction of Exercises. Reading and Analysis.	Grammar and Notes. Written Translation.	Dictation. Reading. Exercises.
Senior.	Dictations. Analysis. Exercises.	Correction of Exercises. Reading. Written Translation.	Notes on Gram. Reading. German Phil'phy.
Spanish.			
Senior.	Exercises. Reading. Correction of Exercises.	Written Translation. Grammar.	Exercises. Reading. Historical Gram.
Intermediate.	Grammar. Exercises.	Correction of Exercises. Reading. Written Translation.	Reading. Exercises.

French.	Tuesday.	Thursday.	Saturday.
Junior.	Grammar. Poetry Memorized. Exercises.	Correction of Exercises. Reading. Written Translations.	History. Maps. Exercises.
Intermediate.	Correction of Exercises. Reading.	Reading. Grammar Notes. Written Translations.	Grammar. Reading.
Senior.	Dictation. Reading. Reading at Sight.	Correction of Exercises. Reading. Written Translations.	Reading. Notes on Histor'al French Grammar.
Spanish.			
Junior.	Grammar. Exercises. Reading.	Exercises. Dictations. Reading.	History and Maps. Reading. Written Transl's.

The above arrangement is adhered to as far as practicable throughout the term, the routine only being interrupted by special work, preparation for examinations and general reviews, due notice of which is always given to the student by the Professor or Tutor in charge.

The arrangement of studies for the second term is virtually the same as the above, with the exception that on Saturdays the Literature of the respective languages will be studied in all the classes and graded according to the standing of the class.

INTRODUCTION.

"Language is the armory of the human mind, and at once contains the trophies of its past and the weapons of its future conquests." — *Coleridge.*

In spite of the rapid development of intellectual culture in this age, and its universal extension over the face of the globe, being stimulated by the ingenious appliances of modern invention, it, is far from having attained such a degree of pre-eminence as to allow even the most favoured minds other modes of expression for articulate speech. The popular prejudice runs in favour of the use of that "ornament of iniquity," the tongue; following, in this at least, the practice of former generations. Such being the case, it necessarily follows, that the attainment of excellence in the power of expression becomes one of the prime studies in the schema of man ambitioning true culture. But, no human being, filled with love for the subject, after making the first steps in the ascent towards Linguistic Learning, will coolly survey the broad realms of Language stretching out beyond reach or ken, and be content to remain stationary within the comparatively narrow limits of a single State. To broaden the mind, quicken the ardour of imagination, stimulate emulation, and gather in the generous manna which human intellect has scattered for ages in every land, he must acquire and learn to use the courteous weapons employed on the battlefield of ideas, where the intellectual forces of the world's noblest and best meet in ardent but bloodless conflict, the palm and guerdon of which is the good of mankind and the glory of God.

Language study, in a more technical sense, contributes powerfully to the development of the mind, suggests and answers questions relating to the life and history of man, while in practical utility its scope is immeasurable. But, supposing that in the large group of languages comprising the Aryan family, there are tongues that combine in themselves most of the intellectual and practical advantages claimed for the whole as a body, it is incumbent upon the student, if he would avoid an immense and useless expenditure of energy, to fix his choice upon such as will answer first his general and then his specific requirements. The question of choice may lead him into the hurly-burly of contending opinions where the striving parties uphold the respective merits of the Ancient and Modern Languages for Educational purposes; and here he will find that both parties are right from a narrow-minded standpoint, but blunder most egregiously when they fail to recognize the necessity of union between the Classics and the Moderns.

Languages, whether studied singly or in groups, ought to be always considered as being portions of a grand total. Like the members of a body, they may differ in shape, in appearance and in many essential functions, but they are. nevertheless, united by the life and soul that pervades them all. In our teaching at this University we strive to show how these members work in unison, or in other words, essay to show the relationship existing between Ancient and Modern Tongues, and the particular end to be attained by studying these two categories of languages. In this we often have to dwell upon the fallacy of what innovators propose, the substitution of the Modern for the Ancient in the Linguistic instruction of the day. Although the former may fairly compete with the latter in most of the essentials for mind development, and far surpass them in the number and importance of the benefits conferred by the study of a Language, still they can never supersede them and no amount of prejudice can blind us to the necessity of retaining the Classics. This may sound like heresy to the anti-classic mass, who would treat the grand old Greek and Latin as cast-off garments, and will not recognize that the dead languages ought to be learned, if for no other reason, for the sake of the national idiom. To the general student, moreover, they will ever have an interest somewhat distinct from their linguistic application; as Languages of polite and cultured races; Languages that opened their treasured stores to the impoverished state of Letters, infused new vigor into superannuated Europe, burst the fetters that bound human thought and announced the coming of the glorious Renaissance. To this many would answer, that the great revolution of thought would have taken place any way without the aid of the classics; and that as far as individuals are concerned, the world saw great men before and after Agamemnon who never heard of Greek or Latin. Very true, but this is a question of mind-forcing and does not touch on innate greatness that requires little or no aid, for experience has taught us that the average college man is not usually a great man, even in his own opinion, and must have greatness shoved upon him, or at least have his faculties awakened by the magic wand of Education. Thus, strange as the anomaly may seem to some minds, there is at least one Institution in this country where Languages, ancient and modern, are considered one and indivisible, loving and brotherly, or at most, only separated as were Castor and Pollux, by the immortality of the one and the more earthly attributes of the other. What is announced here as the position assumed by the Schools of Ancient and Modern Languages will, we hope, suggest to students the principles we would inculcate, that to obtain a true knowledge of the "Moderns," the "Ancients" are indispensable, as no genuine votary of the former will be satisfied with facts alone, but seek causes and reasons; nor, on the other hand, will the classical student remain crystallized among the ancients. Coming forward or working backward, as the case may require, the Student of Language will follow with interest the wonderful phenomena of Language transformation as operated in different countries and various climes, and study likewise the magnificent results of man's industry and genius revealed in the productions dotting the busy centuries that separate us from the world of the ancients. The few remarks we will add before closing this paper, are directed more especially to those who may wish to serve their Scholarly apprenticeship at Sewanee. It may be a startling assertion to make on the outset, but it is nevertheless true, that Sewanee will impress the majority

of aspirants unfavorably at first. There will be missed here the many advantages professed by numerous other institutions in the land. It will be soon discovered, for example, that the corps of teachers has not as yet found the secret of compressing the work of half a score of years into a six weeks course; nor has it as yet patented any contrivance by which the most ignorant persons at a reasonable charge and with little bodily labor are taught to "write books in philosophy, poetry, politics, law, mathematics and theology without the least assistance from genius or study." No, and what is more, Sewanee can never hope to vie with the places where the unambitious procure at low rates a minimum of instruction approximating in intrinsic worth one-tenth of the price really paid for it. No, we humbly repeat, nothing like that can be furnished here. And yet, in spite of such flagrant imperfections, this University has much to offer, and that of a character which the sensible and broad-minded of its patrons and students will readily appreciate, that is, the solid inducement of genuine culture and positive knowledge, offered generously, but only, be it remembered, to those who are willing to train long and enthusiastically for the prize. The Sewanee student's first experience is that the fount of Learning bubbles up its crystal stream freely enough, but that he must do something more than stoop to quench his thirst. Farther in his academic career, the conviction will be strong in his mind that whatever may be the possibility of his wearing out from the high polish he receives, he runs not the slightest risk of rusting out. Appreciating the many difficulties and stumbling-blocks that beset the path of even the most concientious and most careful workers as they advance step by step towards the desired goal, and feeling more especially the obligation of taxing ourselves in favor of students under our immediate care, we have drawn up a programme which represents the course to be followed in the School of Modern Languages for the attainment of Degrees. This Programme ought to be considered a chart of studies, and we earnestly hope the members of the School of Modern Languages will never fail to "take their bearings" and mark them on their chart.

Modern Languages and Literature.

F. M. Page, A. M., Professor.
G. White, Ph. D., Assistant Professor.
W. Boone Nauts, A. M., } Instructors.
John Platt, }

The School of Modern Languages regularly comprises —
French, its Literature and the History of France.
German, its Literature and the History of Germany.
Spanish, its Literature and the History of Spain.

Italian is taught when the number of applicants warrants the formation of a class.

For the A. M. Diploma Special Courses, extending over two Terms, are provided in the above languages. The regular yearly course for French, German and Spanish embraces two Terms, and each class meets three times a week.

The University Course begins in Lent Term.

For admission into the Junior Class the student must have passed through the Preparatory Course (see Grammar School) or its equivalent.

According to the regular University System the passing Examition Mark is 2; but in Medal Competitions between the classes, the value of the mark varies. Members of the Classes in Modern Languages are required to *stand* the Class Examination (July) in order to *pass* at the Final, or December Examination. Class standing is carefully noted, and anything over 2.50 at the Intermediate Examination is put to the credit of the student for the Final Examination. New students are admitted into classes according to standing either Term for the Junior and Intermediate; but are obliged to enter the Senior in March — except in extraordinary cases.

MEDALS — ANNUAL AWARDS.

The *Ruggles-Wright* French Medal is open to members of the University French Classes, and is awarded for general excellence.

The Harry-Hodgson German Medal is awarded for special work in A. M. German.

The Texas Medal (Bishop Elliott) is awarded for special work in A. M. Spanish.

A course of three years in one of the three languages is requisite for the Degrees of Bachelor of Arts, Bachelor of Letters, Bachelor of Science or Civil Engineering (vide Catalogue for 1886).

TEXT BOOKS FOR 1886–87.

FRENCH.

JUNIOR.

First Term — Keetel's Collegiate Course, Keetel's Reader, Pylodet's Littérature Contemporaine, Menzie's History of France, Exercise Books.

Second Term — Additional — Knapp's Selections.

INTERMEDIATE.

First Term — Waterloo (Erckmann Chatrian), Zaire (Voltaire), Demogeot's *Textes Classiques,* Keetel's Collegiate Course Cinq Mars (de Vigny).

Secend Term — Additional — Picciola (Saintine), Misanthrope (Moliere), Jeune Homme Pauvre (Feuillet), Le Philsophe sous les toits (Souvestre).

SENIOR.

First Term — Tartuffe, Pylodet's Littérature Classique, Demogoet's Textes Classiques (both volumes), Harrison's Syntax, Voltaire's Drama.

Second Term — Additional — Athalie, Jeune Homme Pauvre, Roman d' une Brave Homme (About).
Menzie's History of France.

GERMAN.

JUNIOR.

First Term — Otto's Grammar, Boisen Reader, History of Germany (Menzie's, Whitney's Reader.

Second Term — Additional — Undine (Fouqué).

INTERMEDIATE.

First Term — Maria Stuart, Soll and Haben.

Second Term — Wallenstein, Grimm's Zwei Essays, Whitney's Grammar.

SENIOR.

First Term — Whitney's Grammar, Die Yungfrau von Orleans (Schiller), Aus Meinem Leben (Gœthe), Soll und Haben, Minna von Barnhelm (Lessing).

Second Term — Faust, Torquato Tasso (Gœthe), Grimm's Zwei Essays, Menzie's History of Germany, Hosmer's German Literature.

SPANISH.

JUNIOR.

First Term — Knapp's Grammar, Knapp's Reader.

Second Term — Caballero Novelas, History of Spain (Harrison).

INTERMEDIATE.

First Term — Cervantes Novelas (selected), Gil Blas (Isla), Knapp's Grammar.

Second Term — Modern Authors (selections).

SENIOR.

First Term — Works of Cervantes, Vega, Calderon.

Second Term — Espronceda, Martinez de la Rosa, History of Spain (Harrison).

For reference outside regular Text Books:

French — Brachet's, Bergman's Grammars, Burguy Brachet's Etymological Dictionary, Littre's Dictionary, Littre's Langue Francaise, Guizot's Synonymes, Havelacque Linguistique, Besant's French Humorists, Ampere Demogoet's, Gerusez, Nisard's Littérature Francaise, Krötzner's Franzosische Metrik, Guizot's, Martin's Histoire de France, Atlas Hachette.

German — Grimm's Grammatik, Bopp's Vergleichende Grammatik, Hahn's Grammar, Sweet's, Carpenter's Anglo-Saxon Grammar, Grimm's Deutsche Sprache, Kluge Etymologisches Worterbuch, Sanders Synonymen, Findel's Literatur, Kurz Literatur Geschichte, Gervinus Geschichte, Schleicher, Scherer

Spanish — Diez, Sismondi, Gily Zarate, Tesoro del Teatro Espanol, Conde, Cancioneros espăноles, Ochoa, etc.

OUTLINE OF THE COURSE FOR 1886–87.

FRENCH.

JUNIOR CLASS (DR. WHITE).

First Term.

(Texts taken up in regular order.)

1. *Reading*—
   - *a.* Selections from Sardou, Sue, Guizot, Dumas.
   - *b.* Selections from Lamennais, Scribe, Lamartine, Thiers, with written translations and grammatical criticism.
2. *Exercise Pronunciation*—
   La Fontaine's Fables—Three weeks memory study.
3. *Composition and Grammar*—
   One month thorough training in Keetel's Grammar (First Part).
   Exercises through the Term bearing on the Grammar recitations.
4. *History and Literature*—
   First half of Menzie's History with Maps.
   Five Lectures on French Literature.

Second Term.

1. *Reading*—
   Selections from Alfred de Musset, Gautier, Edmond About, Alphonse Daudet, Victor Hugo.
2. *Dictations*—
   Six weeks' practice, with reference to spelling, etymology, etc.
3. *Composition and Grammar*—
   First Lessons, Syntax with Exercises through the Term.
4. *History and Literature*—
   Second half of Menzie's History. A few lectures on modern authors.

INTERMEDIATE CLASS (PROF. PAGE).

First Term.

1. *Reading*—
   - *a.* Six weeks, Waterloo with written translations.
   - *b.* Six weeks, Zaire with written translations.

c. Six weeks, Demogeot Textes (XVII–XIX centuries) with notice of the authors.

2. *Composition and Grammar* —
Syntax and Irregular Verbs. Exercises through the term on Rules of Syntax and Idioms.

3. *Lectures* —
A few lectures on Historical Grammar.

Extra Reading —
Cinq Mars, 200 pages.

Second Term.

1. *Reading* —
a. Picciola, with written translations.
b. Misanthrope, with written translations. Lectures on Molière.
c. Demogeot's Textes (XVIII–XIX centuries) continued.

2. *Composition and Grammar* —
Review of Syntax (Keetel's), Exercises on Rules.
First Lessons in regular composition.

3. *Lectures* —
Outline of History of French Language from the earliest times to the XVII century.
Outline of French Literature from 200 B. C. to the Renaissance.

Extra Reading —
Jeune Homme Pauvre. Philsophe sous les toits.

SENIOR.

First Term.

1. *Reading* —
a. Four weeks, Tartuffe, written translations.
b. Eight weeks, Textes Classique (first volume) with critical description of the Literature of XIV–XV centuries.
c. *Littérature Classique* (Pylodet's) with original essays on French Literature.

2. *Composition and Grammar* —
Harrison,s Syntax, Review of Forms and Irregular Verbs, Original Exercises, Prose writing Historical French Grammar Notes (through the term).
Examination on French Syntax (Final).

3. *Lectures* —
Embracing the Origin of French Language, its develope-

ment and its relation to the Latin and other languages, as well as its phonetic and morphological transformation.

Extra Reading —

Voltaire's Dramas.

Second Term.

1. *Reading* —
   - *a.* Athalie with Lectures on Racine, written translations.
   - *b.* Textes Classiques (first and second volumes) as supplements to the Lectures on Literature.
   - *c.* Littérature Classique (Pylodet's) for Reading and Essays.
2. *Composition and Grammar* —

   Harrison's Syntax, thoroughly studied, used as reference in the correction of Exercises. Great care is taken with the Exercises during the term, and stress laid on Syntactical and Etymological questions.
3. *Lectures* —

   Notes on French Literature, from the early attempts of the Gauls to the French Revolution, with numerous illustrations of style and language of different periods.

Extra Reading —

Jeune Homme Pauvre, Roman d' une Brave Homme.

GERMAN.

JUNIOR (PROF. WHITE).

First Term.

1. *Reading* —
   - *a.* Selections from Grimm, Anderson, P. Heyse.
   - *b.* Selections from La Motte Fouqué, Elise Polko.

   With written translations, Parsing, Spelling and Dictations.
2. *Composition and Grammar* —

   One month Otto's Grammar, Exercises (through the Irregular Verbs) the whole Term.
3. *Memory Lessons and Pronunciation* —

   Selection from German Poets.
4. *Literature and History* —

   First half of Menzie's History, with Maps.

Second Term.

1. *Reading* —
   - *a.* Selections from Schiller.
   - *b.* Undine, written translations.

2. *Composition and Grammar* —
   One month review of Otto's Grammar.
   Dictations and Exercises on the Principal Rules of Grammar.
3. *History and Literature* —
   Second half of Menzie's History of Germany.
   Lectures on Modern German Authors.

INTERMEDIATE (PROF. PAGE).

First Term.

1. *Reading* —
   a. Maria Stuart, Lectures on Schiller, written translations.
   b. First volume Soll und Haben with written translations and Grammatical and Etymological Criticisms.
2. *Grammar and Composition* —
   Whitney's Grammar and Exercises.
3. *Lectures* —
   Outline of History German Language.

Extra Reading —
Soll und Haben.

Second Term.

1. *Reading* —
   a. Wallenstein's Tod. Lecture on Thirty Years' War.
   b. Second volume Soll und Haben, written translations and analysis.
2. *Composition and Grammar* —
   German Syntax, Original Exercises.
3. *Lectuees* —
   German Literature, XVIII Century.

Extra Reading —
Grimm's Zwei Essays.

SENIOR.

First Term.

1. *Reading* —
   a. Die Yungfrau von Orleans. Lectures on the German Drama XVIII Century.
   b. Aus Meinem Leben, written translations. Lecture on Gœthe and his influence on German Literature.
   c. Soll und Heben (second volume), Analysis and Etymology.

2. *Composition* —
   Exercises through the Term, Examination on German Syntax (Final).
3. *Lectures* —
   Origin of German Language and Notes on Grammar.

Extra Reading —
Minna von Barnhelm.

Second Term.

1. *Reading* —
   a. Faust, with written translations, notes and commentaries. Original Essay on the Drama by the members of the Class.
   b. Aus Meinem Leben (fifth part).
2. *Composition* —
   Original in German, Studies in German Philology, Translation of Selections from English Authors.
3. *Lectures* —
   German Literature Notes from the Ninth century to the death of Gœthe. Essay on the History of Germany and German Statistics by the members of the Class (Final).

Extra Reading —
Grimm's Zwei Essays.

SPANISH.

JUNIOR (PROF. PAGE).

First Term.

1. *Reading* —
   a. Selections from Caballero, Selgas, Juan Valera, Emilio Castelar.
   b. Familia de Alvareda, written translations. Lecture on Modern Spanish Novelists.
2. *Composition and Grammar* —
   Knapp's Grammar, Exercises on the Irregular Verb, Dictations, Etymology.
3. *History and Literature* —
   First half (up to Charles V) Harrison's History of Spain with Maps.

Second Term.

1. *Reading* —
   a. Caballero Novelas, reading at sight and written translations.

2. *Composition and Grammar* —
   Knapp's Grammar reviewed. Easy little stories translated from the English.
3. *History and Literature* —
   Second half History of Spain (Harrison's). A few Lectures on Spanish Language, its origin and growth.

INTERMEDIATE.

First Term.

1. *Reading* —
   a. Selections from the Novelas of Cervantes.
   b. Selections from Gil Blas (Isla) with written translations, Grammatical Criticism.
2. *Grammar and Compositions* —
   Commercial Letters and English selections translated.
   Notes on Spanish Grammar.
3. *Lectures* —
   Literature of the Arabs in Spain. Position of Spanish among Romance Languages.

Extra Reading —
Lagrimas, (Caballero).

Second Term.

1. *Reading* —
   a. Selections from Novelas (Cervantes), with written translations. *Lectures on Cervantes and his Time.*
   b. Juan Varelas' Literary Criticisms (one volume).
2. *Composition* —
   Selection from the Alhambra (Irving) translated, Knapp's Grammar reviewed, Comparison of Spanish and Latin Syntax.
3. *Lectures* —
   Spanish Literature of the XVI century and its influence on France and Italy.

Extra Reading —
Second volume Varelas' Criticism.

SENIOR.

Frist Term.

1. *Reading* —
   a. One volume of Don Quixote, with notes on the meaning and object of the work.
   b. La Estrella de Sevilla (Vega).

c. El Principe Constante (Calderon), written translations. Lectures on Lope de Vega and Calderon.

2. *Composition and Grammar* —
Selections from Alhambra continued.

3. *Lectures* —
Lectures on Comparative Romance Phonology. Notes on Spanish Grammar given through the course, collected and grouped for revision and examination (through the Term). Students will stand final examination on these Notes, and hand in a Synopsis of Spanish Statistics.

Extra Reading —
Don Quixote reviewed.

Second Term.

1. *Reading* —
a. Second volume Don Quixote, with notes.
b. Selections from Espronceda. Lectures on Spanish Versification.
c. Poema del Cid, with historical and linguistic notes.

2. *Composition* —
Selections from Irving's works translated. Spanish Syntax reviewed.

3. *Lectures* —
Notes on Literature of Spain from the XI century to 1860.

Extra Reading —
Magico Prodijioso (Calderon).

To obtain a Bachelor's Diploma in any of the three languages, the candidate must have passed satisfactory examinations on,

1. History — French, German or Spanish — in Junior Class.
2. Syntax — French, German or Spanish — in First Term of Senior course.
3. Historical Grammar Notes end of First Term of Senior Course.
4. Statistics, synopsis handed in to the Professor any time before the end of Second Term Senior Class.
5. Literature Notes, end of Second Term Senior Class.
6. General Examination on the Reading and Composition, end of Second Term Senior Class.

NOTE — To the Programme of 1887 will be added the Examination Questions of 1886.

University of the South Papers.

Series B, No. 18.

ECCE QUAM BONUM.

The School of Commerce and Trade.

1886.

UNIVERSITY OF THE SOUTH,
SEWANEE, TENN.

Business Education.

The rapid commercial and industrial development of the South leads to a constantly increasing demand for active young men, trained for business life.

For success, this career demands of them not only a thorough commercial training, but a general culture of mind, a firmness of purpose, a soundness of character and a knowledge of the wants of the public and the duties of citizenship.

To meet the wants of those who wish to engage in mercantile pursuits, THE SCHOOL OF COMMERCE AND TRADE offers exceptional

ADVANTAGES.

It furnishes a thorough business course in connection with such a general culture as shall fit the graduate for the commercial and social requirements of the day.

The relation of all studies pursued to the practical affairs of business life is carefully traced, while the methods of instruction tend to develop habits of neatness, precision and method, which are invaluable to a business man.

While students here enjoy all the benefits procurable in the best business colleges, the following are peculiar features of this place:

(1) Students have the advantages of the University classes in foreign languages.

(2) A more complete course in general studies, imparting a culture which is so lacking in the instruction of business colleges generally.

(3) Contact with the refinement and scholarship of the University, thereby gaining that possession of faculties and polish of manner so essential to highest success in life.

(4) A complete course of study for those who have only a limited time at their disposal.

(5) A study of political history and economy and the principles of civil government, which alone can make an intelligent voter and citizen.

ADMISSION.

Applicants for admission must be sixteen years of age and have the elements of an English education. Those who are deficient in the last respect can secure the requisite preparation in the Grammar School.

COURSE OF STUDY.

The course of study covers a period of two terms (one year), and gives a training that should fit the student for the highest position in mercantile life.

The following branches are included in the course to secure a diploma of the School: Book-keeping—both theoretical and practical, Commercial Calculations, Commercial Law, General History, Political Economy and History, English Literature, Composition and Letter-Writing, French, German or Spanish, and Penmanship.

Throughout the course students receive ample practice in all business details, by engaging in actual transactions with one another.

TERMS.

The expenses per term are the same as in the other schools of the University,

Students may enter at any time.

Correspondence regarding admission should be addressed to REV. TELFAIR HODGSON, D. D.,
Vice-Chancellor,
Sewanee, Tenn.

Reasons Why Boys Should be Sent to Sewanee.

1. The location upon the Cumberland Plateau, dry under foot, yielding chemically pure freestone water, and bathed in fresh, bracing air, is the healthiest in the United States.

2. The students are not herded together in commons and dormitories, but are broken up into families, being subject to Christian and refining influences.

3. The tradition of the school is to make Christians and gentlemen of its students, as well as scholars.

4. Owning a domain four miles in each direction, and having absolute control over it, it can guard its students against those temptations that surround them at all other institutions.

5. Owing to its remoteness from cities and large towns, there is not the same inducement for its students to spend money outside the regular college charges that exists elsewhere; hence the University of the South is really cheaper than most other colleges. The fees and charges for board are greater than at some other schools, but when we consider that there are no hotels, nor saloons, nor billiard rooms, nor gambling places allowed within four miles of Sewanee, we can see that in its higher charges for board and tuition, the University of the South can afford to give its students the best tuition, and better guard them against the evils that beset other institutions.

6. It is the conclusion of the best medical minds that boys from hotter and malarial regions should spend several years of their lives, between the ages of ten and twenty, in such an invigorating climate as that of Sewanee.

7. This conclusion is also beginning to obtain in regard to youths living in the North and East, who are predisposed to pulmonary troubles.

University of the South Papers.

Series B, No. 19.

ECCE QUAM BONUM.

Rules of the University of the South.

Rules of the University of the South.

Students are divided into two classes, viz.: University and Grammar School Students. The former are subdivided into Gownsmen and Juniors.

ARTICLE I.

LIMITS.

I. During release from quarters, students are allowed the limits of the University domain.

II. No student will leave the limits without the permission of the Proctor.

III. Gownsmen may leave the University by permission of the Proctor, but no other students can leave without the written permission of their parents or guardians.

ARTICLE II.

DISCIPLINE.

I. The Vice-Chancellor of the University is charged with the discipline. He will be aided by the Proctor and as many Assistant and Junior Proctors as may be necessary.

II. The punishments to which a student is ordinarily liable are:

1. Demerits.
2. Impositions.
3. Confinement to Hall.

4. Confinement to Room.
5. Suspension.
6. Dismissal.
7. Expulsion.

III. Punishments of Grammar School students are regulated by the Master of the Grammar School, under the supervision of the Vice-Chancellor.

IV. Any University student who receives one hundred demerits during one term shall be dismissed.

V. Any student who disobeys the Vice-Chancellor shall be dismissed.

VI. Any student who disobeys any other officer shall be dismissed or less severely punished.

VII. No student shall drink, bring, or cause to be brought within limits any spirituous, malt or fermented liquors, on pain of dismissal.

VIII. Gambling in any form is prohibited; and no student is allowed to have cards in his possession, or engage in card-playing except in the parlors of Halls and residences.

IX. No student shall have in his possession fire-arms or other weapons, on pain of dismissal.

X. The use of tobacco is prohibited to boys under sixteen years of age.

XI. Chewing is forbidden in and about the chapel, recitation-rooms and other public buildings.

XII. Smoking is not allowed on public grounds.

XIII. Strict attention to study and all duty is required, and any student who habitually neglects them is liable to suspension or dismissal.

XIV. Every student meeting an officer of the University, or a Professor, Assistant Professor, or Tutor, will give him the usual salute by raising the cap.

XV. No society will be organized by the students without special permission of the Vice-Chancellor.

XVI. No one not a student will be permitted to join any club or society composed of the students of the University.

XVII. No games, nor pitching nor kicking of balls, are allowed at any time in the vicinity of the chapel.

XVIII. A student is not permitted to address the person by whom he has been reported, on the subject of such report, without permission of the Proctor; nor shall the party making the report address the student in relation thereto.

XIX. Deliberations or discussions among students having the object of conveying praise or censure, and all publications by students relative to the conduct and affairs of the University, are forbidden.

XX. Any student who damages public property shall make good the damage, and be punished according to the nature of the offense.

XXI. No student will call on the Vice-Chancellor at his office without the permission of the Proctor, and then not till after 9 A. M.

XXII. All written communications from students to the Board of Trustees, the Hebdomadal Board, or the Vice-Chancellor, must be submitted through the Proctor, and on regulation blanks.

XXIII. Students will not loiter in the Chapel yard, except in the immediate vicinity of the Bursar's office.

XXIV. If any student shall consider himself wronged by another, or by any professor or other officer of the University, he may complain thereof to the Vice-Chancellor.

ARTICLE III.

JUNIOR PROCTORS.

I. The Vice-Chancellor will appoint a Junior Proctor for each Hall, selected from those students who have

shown steadiness of character and attention to their studies and duties.

II. A Junior Proctor has the full supervision of his hall, and will be held strictly accountable for the order therein at all times.

During study hours he is specially charged with maintaining quietness, and suppressing everything calculated to interfere with the studies of the students.

III. He will also suppress any public disorder, or damage to public property which may come under his notice, and report the fact to the University Proctor.

IV. He will inspect the rooms of students to see that the occupants are present at the following hours, viz.: Immediately after study bell, at 10:10 o'clock P.M., at 11 o'clock P. M., and at such other times as he may deem necessary.

V. If at any time he observes in his hall students who are not authorized to be there, he shall remand them to their proper quarters, and duly notify the Proctor of the fact.

VI. No student shall change his hall without the permission of the Vice-Chancellor.

ARTICLE IV.

THE SICK.

I. The sick are placed under the care of the Health Officer, and he is responsible for their proper care and attention.

II. After morning prayer, the Health Officer will see in his office those students who require attention, and excuse them from such duty as he may deem proper.

III. When a student is taken sick he will report the fact to his Junior Proctor at once, and if he be too sick to go to the Health Officer the following morning the

Junior Proctor will report the case to the Health Officer, who will then place the student on the sick-list. No student will be placed on the sick-list unless he reports as above directed.

IV. A student on the sick-list must remain in his quarters, unless otherwise directed by the Health Officer.

A student excused from any duty on account of sickness must remain in his *room* during the time appointed for that duty.

ARTICLE V.

STUDY HOURS.

I. Study hours are from morning prayers till 2 o'clock P. M., and from three-quarters of an hour after supper bell till 10 P. M.

II. Under no circumstances will students, except those who have privileges, be allowed to visit from one hall to another during study hours. A Junior Proctor may grant a student permission to visit within his own hall for the purpose of study, but for no other reason.

III. When a student visits a hall not his own during study hours, he must, on entering the hall, report to the Junior Proctor in charge, and state the purpose of his visit.

IV. Whenever a Junior or Grammar School student leaves his hall during study hours, for *any purpose whatever*, he will report his departure and return to the Junior Proctor in charge.

V. After evening study bell, students must have a light in their room.

VI. University students may keep their lights burning as late as they may deem necessary, but after 10 o'clock they must observe all rules which should be observed during study hours.

Grammar School students must extinguish their lights and retire at 10 o'clock P. M., except those of the Fourth Form, who are allowed to keep their lights till 11 P. M.

ARTICLE VI.

DRILL.

I. All students, except Gownsmen and those excused by the Vice-Chancellor, are members of the Corps of cadets, and must engage in the military drill.

II. While on military duty, students are subject to the rules and regulations established by the Commandant of Cadets, and approved by the Vice-Chancellor.

ARTICLE VII.

CHAPEL.

I. All students of whatever grade or status are required to attend Morning Prayer daily, and on Sunday, Evening Prayer also, and all special services upon notification.

II. Each student will be assigned a seat in chapel, which he will occupy whenever attending service.

III. When in chapel students will strictly conform to chapel usages.

IV. Gownsmen must be in their seats in chapel before the choir enters, all other students must be in their seats before the second bell rings.

V. With the exception of gownsmen and those students excused by the Vice-Chancellor, *all students* must have the uniform prescribed by the Vice-Chancellor, and march into chapel on Sundays.

ARTICLE VIII.

MISCELLANEOUS.

I. Any student who violates an order confining him shall be dismissed.

II. The scholastic cap and gown are conferred by the Hebdomadal Board, as a mark of honor and distinction, on those students who have attained a certain proficiency in their studies and conduct, and whom the Board considers worthy in all other respects.

III. Before the cap and gown can be conferred on any student, he must have been a student at least three months, and count thirteen points, estimated as follows:

(1) Seventeen years of age counts one point.

(2) Every six months thereafter counts one.

(3) Each *term's* work successfully accomplished counts one.

(1) If during the three months preceding the presentation of his name, the candidate have received ten demerits, one point will be deducted from his count.

(2) Over ten and under twenty, two points.

(3) Over twenty and under thirty, three points.

(4) Over thirty excludes the candidate altogether.

IV. Those students upon whom the cap and gown have been conferred will wear them to chapel and to class, and whenever on public grounds between the hours of 8 A. M. and 2 P. M.

V. Gownsmen are allowed the following privileges:

They are not required to keep study hours.

They may enter the chapel at any time after the first bell for chapel, and before the entering of the choir.

They may receive their monthly reports from the Proctor.

VI. Commissioned officers of the Corps of Cadets are not required to keep study hours.

VII. Gownsmen and Cadet Officers must be in their rooms at 11 P. M., and will not leave thereafter.

VIII. All Literary Societies must meet on Saturday nights, and all members of them may be out of quar-

ters to attend their meetings, but for no other purpose. Other students must observe study hours as usual.

IX. On Sunday nights Junior and Grammar School students are allowed to be out of quarters till 10 P. M.

X. Juniors are not required to keep morning study hours (*i. e.*, from 8 A. M. till 2 P. M.), except as provided in paragraph 12.

XI. A Junior's monthly average is calculated as follows:

From the sum of his class-marks one-tenth of a unit is deducted for each demerit received during the month; the remainder is divided by the number of classes, plus one—the quotient is the monthly average.

XII. If a Junior's monthly average fall below two units, he must observe morning study hours.

XIII. The occupants of each room will see that a copy of these regulations is kept posted on the back of the room door.

XIV. Every Junior will keep posted on the back of his room door a schedule showing his hours of recitation.

It is the duty of every professor, instructor, or other officer of the University, who is cognizant of any misbehavior, irregularity, or neglect, or other improper conduct of any student, to report the same without delay.

N. B.—These Rules are intended only to indicate the general procedure of government; the Vice-Chancellor may, of course, make such changes and modifications as he may deem proper.

Costumes and Badges.

CAPS.

I. The Official Caps to be worn by the officers and students of the University shall be as follows:

(1) Vice-Chancellor—Black velvet Oxford Cap, gold tassel.

(2) Proctor—Black cloth Oxford Cap, gold tassel.

(3) Assistant Proctors—Black cloth Oxford Cap, yellow tassel.

(4) Theological Professors and Students—Black cloth Oxford Cap, purple tassel.

(5) Academic Professors—Black cloth Oxford Cap, black tassel.

(6) Master of the Grammar School and his Assistants—Same as Professors.

(7) Gownsmen—Same as Professors.

(8) Cadets—Blue cloth Fatigue Cap, as prescribed for officers of the U. S. Army.

HOODS.

II. The wearing of hoods, pertaining to the several degrees, is not required as a part of the ordinary costume, but only on high days and at such other times as may be designated by the Vice-Chancellor.

III. Professors and other officers of the University who are graduates of colleges which have in use their own gowns and hoods, may wear the same, in lieu of those of this University.

IV. The hoods shall be as follows:

(1) Ph. B.—Black, lined with black, and trimmed with blue.

(2) B. S.—Black, lined with dark brown, and trimmed with blue.

(3) B. A.—Black, lined with russet, and trimmed with blue.

(4) B. D.—Black, lined with scarlet, and trimmed with blue.

(5) B. C. L.—Black, lined with green, and trimmed with fur or ermine.

(6) B. Mus.—Black, lined with white, and trimmed with blue.

(7) M. A.—Blue, lined with white, and trimmed with scarlet.

(8) D. D.—Scarlet, lined with black, and trimmed with white.

(9) D. C. L.—Scarlet, lined with pink, and edged with a narrow band of white.

(10) Ph. D.—Scarlet, lined with brown, and trimmed with black.

(11) M. D.—Scarlet, lined with yellow, and trimmed with black.

(12) Mus. D.—Scarlet, lined with blue, and trimmed with white.

All the hoods are to be of the Oxford shape—those of the doctorates, double; all the others, single.

V. The gowns of the Proctor and his assistants shall be distinguished from those of Professors and students by being trimmed with yellow.

Holidays.

The following days are the authorized holidays of the University, viz.:

Easter Monday.
Ascension Day.
Whit Monday.
July 4th—National Holiday.
September 18th—Foundation Day.
Thanksgiving Day.

Commencing with the day after Commencement, there shall be a recess of one week.

Twenty weeks after Commencement, the winter vacation begins.

SCARLET DAYS.

The following days are Scarlet Days:

Ordination Sunday.
Commencement Sunday.
Commencement Day (first Thursday in August).

COMMENCEMENT WEEK.

The week preceding Commencement Day shall be known as Commencement Week, and the regular exercises of that week shall be held as follows:

SATURDAY.

At 8 P. M.—Anniversary Exercises Sigma Pi Literary Society.

SUNDAY.

Commencement Sermon.

MONDAY.

Address to the Literary Societies.

TUESDAY.

Alumni meeting, 12 M.

Contest in oratory between Pi Omega and Sigma Epsilon Literary Societies, 8 P. M.

WEDNESDAY.

Commencement Oration.

THURSDAY—COMMENCEMENT DAY.

The order of the day shall be as follows:

11 A. M.—St. Augustine's Chapel:

I. The order of Procession—

1. Cadet Corps.
2. Choir.
3. Gownsmen.
4. Candidates for Degrees.
5. Candidates for Diplomas.
6. Untitled Alumni.
7. Titled Alumni.
8. Faculty.
9. Vice-Chancellor.
10. Lay Trustees.
11. Clergy.
12. Clerical Members of the Board of Trustees.
13. Bishops.
14. Chancellor.

The Procession will enter the Chapel at the West Door.

II. The Special Service.

III. Latin Salutatory.

IV. French Oration.

V. German Oration.

VI. English Oration.
VII. Delivery of Diplomas by the Vice-Chancellor.
VIII. Conferring of Degrees by the Vice-Chancellor.
CIVIL ENGINEER.
BACHELOR OF SCIENCE.
BACHELOR OF LETTERS.
MASTER OF ARTS.
IX. Announcement of Honorary Degrees by the Chancellor.
X. Announcement of Grammar School Medals and Prizes by the Registrar.
XI. Award of Medals:
KENTUCKY MEDAL FOR GREEK.
MASTER'S MEDAL FOR LATIN.
MRS. RUGGLES WRIGHT MEDAL FOR FRENCH.
VICE-CHANCELLOR'S MEDAL FOR CATECHISM.
XII. Conclusion of Special Service and Recessional.

The Procession will return in order of entrance.

3 P. M.—Salute by Sewanee Light Infantry.
8 P. M.—Commencement Hop, in Forensic Hall.

Telfair Hodgson
Vice-Chancellor.

Robt. W. Dowdy
Proctor.

1st Lt. 17th U.S. Infty.
J. F. Scofield
Registrar.

University of the South Papers.

Series B, No. 20.

ECCE QUAM BONUM.

The School of Ancient Languages.

Summer Course in Greek,

BY

PROF. BASIL L. GILDERSLEEVE, PH. D., LL. D.

1886.

ANNOUNCEMENT

OF THE

SUMMER COURSE

OF

LECTURES IN GREEK,

FROM

JULY 19TH TO SEPT. 18TH, 1886,

BY

Basil L. Gildersleeve, Ph. D., LL. D., D. C. L.,

Professor of Greek in the Johns Hopkins University; A. B., Princeton College, 1849, and A. M., 1852; Ph. D., University of Göttingen, 1853; LL. D., College of William and Mary, 1869; Professor of Greek in the University of Virginia, 1856–1876; Professor of Latin in the University of Virginia, 1861–1866; D. C. L. of the University of the South, 1884; Editor of the American Journal of Philology.

University of the South,
May 20th, 1886.

It is now definitely arranged that Dr. Basil L. Gildersleeve, Professor of Greek in the Johns Hopkins University, will deliver a series of lectures during the coming summer, at the University of the South, Sewanee, Tenn. Professor Gildersleeve is the foremost classical scholar in America. His Latin course has become the recognized model with all scientific teachers of that language, and his editions of the Satires of Persius, the Apologies of Justin Martyr, and the Olympian and Pythian Odes of Pindar are unrivalled for the breadth, fullness and freshness of critical insight into the spirit and language of the authors.

It is believed that this event marks something of an epoch in the history of education in the South. The aim is to bring the teachers and advanced students into more intimate contact with the great educational movement in Germany and England — a movement whose giant strides can not be anywhere more distinctly seen than in the progress and improvement of the study of Latin and Greek. Exact science is the touchstone of modern culture. Under the new and broader inspiration of our times, the study of the classics is no longer a methodical memorization of dead words and institutions, but the most philosophical, and therefore the most scientific, development of mind, by applying it to the analysis of the very structure, growth and evolution of the vehicle of its own thought. The study of thought itself is not more important than the

study of its modes of expression, and thus the Greek language, which has given us the works of Plato and Aristotle, and the teachings of the Divine Master himself, is not the mere mnemonic drill ground of the school-boy, but the most subtile and accurate medium of human thought, the daily wonder and delight of the philosopher. By his masterly presentation of this view of language to our students, both by his published works and through the columns of the American Journal of Philology, of which he is the editor and the founder, Professor Gildersleeve has deservedly won the gratitude of American scholars, and we are glad to welcome him for this the second time to the farther South. From the applications already received, it is believed that many will avail themselves of the opportunity for instruction under this most distinguished scholar.

There is certainly a demand for such advanced work in the South, and there is no place better suited for the establishment of such an enterprise than Sewanee. The work of the University is continued during the summer months, and visitors have free access to all the lecture rooms. The College Library, consisting of many rare and valuable works, will be open to all who attend this course. The commencement exercises, the frequent occurrence of interesting lectures and addresses, social entertainments, concerts, and military exercises insure varied and constant objects of interest. The Bishops and representative clergy and laymen from fifteen Southern dioceses, who constitute the Board of Trustees, hold their annual meeting on July 31st. Sewanee is becoming a great summer resort. The Southern Chautauqua, six miles above, at Monteagle, has induced the railroad authorities to give very low excursion rates, which will be available to the visitors

to Sewanee. Trains on the Mountain Road, on which Sewanee is situated, connect at Cowan with all passenger trains on the Nashville, Chattanooga and St. Louis Railroad.

THE COURSE OF STUDY.

The course will begin July 19th and end September 18th. It will consist of the interpretation and critical study of Plato's Symposium, three hours weekly; readings from Homer's Odyssey, two hours weekly; a rapid outline of Greek Syntax, one hour weekly. The work will be conducted on the seminary plan, and students will be brought into close relations with the Professor, and encouraged to perform more independent work, and engage in more extended experiments than would be possible in a system of mere recitation or the simple hearing of lectures. The plan of the seminary is based on the continuous study of one great author or one great department of literature. Each regular member is required to take his turn as interpreter, critic, analyst, and special fields of research are assigned according to progress or bent. In other words, this course is intended for professors, teachers and advanced students, who can assemble here for the above object, and who can also, by an interchange of views, do much to strengthen the position of the classics in our Southern colleges.

EXPENSES.

The charges will be $20.00 for the two months.

Board can be obtained from $21.50 to $30.00 per month.

For further information, address,

REV. TELFAIR HODGSON, D. D.,
Vice-Chancellor,
Sewanee, Tenn.

Reasons Why Boys Should be Sent to Sewanee.

1. The location upon the Cumberland Plateau, dry under foot, yielding chemically pure freestone water, and bathed in fresh, bracing air, is the healthiest in the United States.

2. The students are not herded together in commons and dormitories, but are broken up into families, being subject to Christian and refining influences.

3. The tradition of the school is to make Christians and gentlemen of its students, as well as scholars.

4. Owning a domain four miles in each direction, and having absolute control over it, it can guard its students against those temptations that surround them at all other institutions.

5. Owing to its remoteness from cities and large towns, there is not the same inducement for its students to spend money outside the regular college charges that exists elsewhere; hence the University of the South is really cheaper than most other colleges. The fees and charges for board are greater than at some other schools, but when we consider that there are no hotels, nor saloons, nor billiard rooms, nor gambling places allowed within four miles of Sewanee, we can see that in its higher charges for board and tuition, the University of the South can afford to give its students the best tuition, and better guard them against the evils that beset other institutions.

6. It is the conclusion of the best medical minds that boys from hotter and malarial regions should spend several years of their lives, between the ages of ten and twenty, in such an invigorating climate as that of Sewanee.

7. This conclusion is also beginning to obtain in regard to youths living in the North and East, who are predisposed to pulmonary troubles.

University of the South Papers.

Series B, No. 21.

ECCE QUAM BONUM.

Services at the Laying of the Corner-Stone of the Gymnasium,

June 24, 1886.

FORM OF SERVICE

TO BE USED AT THE

LAYING OF THE CORNER-STONE

OF THE

GYMNASIUM

THE UNIVERSITY OF THE SOUTH,

SEWANEE, TENNESSEE.

Thursday, June 24th, at Four o'clock, P. M.

PROCESSIONAL HYMN.

202 "Jesus Christ himself being the chief corner-stone."

The Church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word;
From heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.
Etc., Etc.

By the Chaplain:

In the name of the Father, the Son and the Holy Ghost. Amen.

V. Our help is in the name of the Lord,
R. Who hath made heaven and earth.

V. Blessed be the Name of the Lord;
R. From this time forth, for evermore.

¶ Then shall be said or sung one or more of the following Psalms:

PSALM CXXVII. *Nisi Dominus.*

1 Ex || cept the Lord | build the house : their labor is but | lost that build it.

2 Except the Lord | keep the city : the watchman | waketh but in vain.

3 It is but lost labor that ye haste to rise up early, and so late take rest, and eat the | bread of carefulness : for so he giveth | his beloved sleep.

4 Lo, children, and the | fruit of the womb : are an heritage and gift that | cometh of the Lord.

5 Like as the arrows in the | hand of the giant : even so are the | young children.

6 Happy is the man that hath his | quiver full of them : they shall not be ashamed when they speak with their | enemies in the gate.

PSALM CXLIX. *Cantate Domino.*

1 O || sing unto the | Lord a new song : let the congregation of | saints praise him.

2 Let Israel rejoice in | him that made him : and let the children of Sion be | joyful in their King.

3 Let them praise his | Name in the dance : let them sing praises unto him with | tabret and harp.

4 For the Lord hath | pleasure in his people : and helpeth the | meek-hearted.

5 Let the saints be | joyful with glory : let them re | joice in their beds.

6 Let the praises of God | be in their mouth : and a two-edged | sword in their hands;

7 To be avenged | of the heathen : and to re | buke the people;

8 To bind their | kings in chains : and their nobles with | links of iron.

9 That they may be avenged of them | as it is written : Such | honor have all his saints.

Psalm cl. *Laudate Dominum.*

1 O || praise | God in his holiness; praise him in the | firmament of his power.

2 Praise him | in his noble acts : praise him according | to his excellent greatness.

3 Praise him | in the sound of the trumpet : praise him up | on the lute and harp.

4 Praise him | in the cymbals and dances : praise him up | on the strings and pipe.

5 Praise him up | on the well-tuned cymbals : praise him up | on the loud cymbals.

6 Let everything that hath breath : praise | ··· the Lord.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds; God of God, Light of Light, very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day he rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And he shall come again with glory to

judge both the quick and the dead, Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshiped and glorified, Who spake by the prophets. And I believe in one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

V. The Lord be with you,
R. And with thy spirit.

Minister.—Let us pray.

A General Confession.

¶ To be said by the whole Congregation, after the Minister.

Almighty and most merciful Father; we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; that we may hereafter live a godly, righteous and sober life, to the glory of thy holy Name. Amen.

The Declaration of Absolution, or Remission of Sins.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that

he may turn from his wickedness and live, hath given power, and commandment, to his Ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

¶ Then shall be said the Lord's Prayer.

OUR Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then shall the Vice-Chancellor place the articles in the stone.

Then shall the Rt. Rev. The Chancellor say:

V. O Lord, hear our prayer,
R. And let our cry come unto Thee.

Let us pray.

DIRECT us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally, by

thy mercy, obtain everlasting life; through Jesus Christ, our Lord. Amen.

O Lord Jesus Christ, Son of the Living God, who art the brightness of the Father's glory, and the express image of His Person: the chief corner-stone, elect and precious, the one immutable foundation; [*here The Chancellor shall lay his hand upon the stone*] bless this stone, now to be laid in thy Name, and prosper thou the work of our hands upon it. O prosper Thou our handiwork, who livest and reignest with the Father in the Unity of the Holy Ghost, ever one God, world without end. Amen.

Then shall The Chancellor strike the stone three times with a mallet and say:

Ad honorem Domini nostri Jesu Christi, et ad profectum sacrosanctæ Matris Ecclesiæ, et Studii, pie et reverentissime, nos, Providentia Divina Chancellor Universitatis Australis, hunc primarium lapidem Gymnasii collocamus in Nomine Patris, et Filii, et Spiritus Sancti. AMEN.

Then shall the stone be saluted.

Then shall be sung the following hymn:

116 "And on his head were many crowns."

Crown him with many crowns,
The Lamb upon his throne;
Hark! how the heavenly anthem drowns
All music but its own!

Awake, my soul and sing
Of him who died for thee;
And hail him as thy matchless King
Through all eternity.

2 Crown him the Virgin's Son!
The God incarnate born,
Whose arm those crimson trophies won
Which now his brow adorn.
Fruit of the Mystic Rose,
True Branch of Jesse's stem,
The Root whence mercy ever flows,—
The Babe of Bethlehem!

3 Crown him the Lord of love!
Behold his hands and side,—
Those wounds yet visible above,
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends his wondering eye
At mysteries so bright.

4 Crown him the Lord of peace!
Whose power a sceptre sways
In heaven and earth, that wars may cease,
And all be prayer and praise.
His reign shall know no end;
And round his piercéd feet
Fair flowers of Paradise extend
Their fragrance ever sweet.

5 Crown him the Lord of heaven!
One with the Father known,—
And the blest Spirit, through him given
From yonder Triune throne!
All hail, Redeemer, hail!
For Thou hast died for me:
Thy praise and glory shall not fail
Throughout eternity.

Then shall follow appropriate addresses.

Then shall the Chaplain say:

Let us pray.

Almighty God, the Father of our Lord, Jesus Christ, we, thy servants, implore Thy blessing upon this University. Give the spirit of wisdom to all those to whom Thou hast given the authority of Government. Let the students grow in grace day by day, enlighten their minds, subdue their wills, and purify their hearts. Bless all who have contributed to this Institution; and raise up to the University, we humbly pray Thee, a never-failing succession of benefactors, whose names may be perpetuated through all generations, as of blessed memory, and their good deeds be accepted through the sole merits of our Lord and Savior, Jesus Christ. Amen.

———

Oh, most glorious Lord God, of whom and from whom are all things, we acknowledge that we are not worthy to offer unto Thee anything belonging to us, yet we beseech Thee, for Thy dear Son's sake, graciously to accept this place about to be set apart for the training of youth. Grant that all who shall be trained here may set Thy holy will ever before them, and do that which is well pleasing in Thy sight, so that both the Church and commonwealth of this land may be bettered by their culture, and they may themselves be finally made partakers of everlasting life; through Jesus Christ, our Lord. Amen.

———

Oh, Lord Jesus Christ, who art the Light Eternal and the Sun of Righteousness, vouchsafe in Thy mercy to enkindle the hearts and to enlighten the understandings of all, whether teachers or learners, who shall be gathered within these walls. May Thy Holy Word be a lamp unto their feet, and Thyself evermore their light

and defense; that so guided by the wisdom which is from above, and in all things conformed to Thy Will, they may in their several vocations shine as lights in the world, and at length attain unto the light of Everlasting Life, through Thy merits, who with the Father and the Holy Ghost livest and reignest one God forever and ever. Amen.

Oh, Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus himself being the head corner-stone: Grant us to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto Thee through Jesus Christ our Lord. Amen.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; And the Blessing of God Almighty, the Father, the Son and the Holy Ghost be amongst you, and remain with you always. Amen.

RECESSIONAL HYMN.

424 "He is Lord of lords and King of kings."

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.
Etc., Etc.

The × University ⁘ of + the ⁘ South × Papers.

Series B. ⁘ No. 22.

⁘ECCE QUAM BONUM⁘

Financial Tables 1885-86.

June 30, 1886.

BOND ACCOUNT.

No. 1.

Total issue 5 per cent. Bonds		$40,000 00
Reserved for		
Theological Endowment Fund	$5,300 00	
Professorship	2,200 00	
	$7,500 00	
$100 Bonds sold	$ 9,800 00	
$1000 "	17,000 00	
	$26,800 00	
Bonds cancelled	$4,100 00	
Bonds on hand	$5,700 00	
		$40,000 00

ASSETS OF THE UNIVERSITY.

No. 2.

Tremlet Hall	$ 5,000 00
Forensic Hall	1,200 00
Workshop	100 00
Janitor's House	500 00
Old Library	200 00
Junior Hall	800 00
North Section	1,800 00
Chapel	3,000 00
Furniture	1,200 00
Grammar School	2,000 00
Furniture	700 00
Bell Tower and bell	150 00
University Offices	1,800 00
Thompson Hall	10,000 00
Furniture and apparatus	3,000 00
Hodgson Library	10,000 00
Carried forward	$41,450 00

Brought forward	$41,450 00
St. Luke's Hall	35,000 00
Janitor's House	250 00
Furniture in St. Luke's Hall	500 00
Books in Hodgson Library	13,000 00
Offerings for new Chapel	8,089 91
Miller gift for Gymnasium	4,800 00
600 acres of land in reservation, not leased, $10 per acre	6,000 00
200 acres leased, bring $1,500, equal to 2 per cent on	25,000 00
230 acres outside of reservation, leased at 100, equal to 6 per cent. on	1,666 66
7,765 acres worth $2 per acre	15,530 00
Louisiana lands	
2,186 acres of Texas land, $3 per acre	6,558 00
City of Philadelphia bonds	8,600 00
M. N. O. & Texas R. R. Bonds	37 96
Endowment and coupon notes	1,140 00
Back rents, good	400 00
Total	$168,022 53

LIABILITIES OF THE UNIVERSITY.

No. 3.

University of the South 6 per cent. bonds	$30,200 00	
Less amount Reserved Fund (Table 1)	7,500 00	$22,700 00
Theological Endowment Fund		30 27
Elliott Memorial Fund		50 00
Floating Debt		1,047 74
		$23,828 01

INTEREST ACCOUNT.

No. 4.

6 per cent. on $22,700 University of the South Bonds	$1,362 00
6 per cent. on Floating Debt	62 86
	$1,424 86

EXPENSE ACCOUNT 1886-7.

No. 5.

Interest (Table 4)	$1,424 86
Interest on Reserved Fund, $5,300, paid to Theological Department	318 00
Taxes	93 00
Repairs	750 00
Expense	750 00
Salary	850 00
	$4,185 86

PAYABLE INCOME, 1886-7.

No. 6.

Rent account	$ 1,500 00
Back rent (good)	400 00
Royalty	50 00
Interest on Endowment and Coupon Notes	150 00
Individual offerings	500 00
	$ 2,600 00

INDEBTEDNESS OF THE UNIVERSITY.

No. 7.

June 30, 1886, Bonds outstanding		$30,200 00
" " Floating debt		1,047 74
		$31,247 74
Less Theological Endowment Fund	$5,300 00	
" Professorship	2,200 00	7,500 00
		$23,747 74

UNIVERSITY OF THE SOUTH PRESS.

Report No. 3.

St. Augustine Chapel Building Association.

ECCE QUAM BONUM.

Mrs. TELFAIR HODGSON, General Secretary.

Sewanee, Tenn., June 1, 1886.

A Prayer.

O, Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone, bless, we beseech thee, the work of thy servants in rearing to thy honor and glory a Chapel at the UNIVERSITY OF THE SOUTH, in which our sons my worship, and be trained as children of Christ. And grant that by the operation of the Holy Ghost they, and we, and all Christians may be so joined together in unity of spirit, in bond of peace, and in righteousness of life, that we may be polished stones in an holy temple acceptable to thee, through Jesus Christ our Lord. AMEN.

CONSTITUTION

OF THE

St. Augustine Chapel Building Association.

Article I.

This Association shall be known as "The St. Augustine Chapel Building Association."

Article II.

The object of this Association shall be to urge the necessity of better Chapel accommodations at the University of the South, both for students, residents and visitors, and also to secure funds sufficient to erect this Chapel and place in its tower a chime of bells.

Article III.

To effect this end there shall be an organization, under the above mentioned title, of which the Vice Chancellor of the University shall be the head. Assisting him shall be Vice Presidents at various centres of the country, who shall appoint their own Secretaries and organize their work as follows:

1. *The Vice Presidents requested by the Vice Chancellor of the University to serve as such, shall reside in some important centre.*

2. *These Vice Presidents may appoint as many Secretaries as they may deem proper for the efficient prosecution of the work.*

3. *There shall be a General Secretary who shall reside at Sewanee, Tenn.*

4. *The Secretaries shall, by all means they may deem expedient, collect sums of money and forward the same to the Vice Chancellor of the University of the South, through the general Secretary of the Association. The Vice Chancellor shall hold the same in trust for the purpose of erecting a new Chapel for the University.*

5. *The plan suggested for raising money is to solicit subscriptions of ONE DOLLAR, each such subscription to represent one stone in the Chapel.*

Any person giving one dollar or more, shall be entitled to a card from the Vice Chancellor certifying that he or she has placed one or more stones in St. Augustine's Chapel at the University of the South.

6. *Auxiliary to such dollar subscriptions, DIME CARDS may be utilized by children who may be interested in this work. For example, a child furnished with such a card having ten blank spaces, may have it filled with the names of his or her friends contributing each TEN CENTS. He or she then will be entitled to a certificate that he or she has placed a stone in St. Augustine's Chapel, while each one of the ten friends will be entitled to certificates of their proportions of the stone.*

Article IV.

As soon as, in the judgment of the Vice Chancellor, a sufficient sum of money shall have been raised, he shall, with an advisory committee, duly appointed by the Association, and with the approval of the Executive Committee of the University, decide upon a location and plans, and take steps for the laying of the cornerstone of the Chapel.

Vice Presidents.

Alabama	Mrs. Peter Bryce	Tuscaloosa.
"	Miss Lila Noble	Anniston.
"	Miss Mary Avery	Greensboro.
"	Mrs. B. H. Riggs	Selma.
"	Mrs. Stickney	Uniontown.
Florida	Mrs. C. Younge	Pensacola.
"	Miss E. McDougall	Milton.
"	Miss B. A. McWilliams	Crescent City.
"	Mrs. H. L. Giradeau	Monticello.
"	Mrs. W. A. Spence	Jacksonville.
"	Mrs. M. V. Parker	Fort Meyers.
Georgia	Mrs. E. L. Wells	Columbus.
"	Mrs. C. P. Hansell	Thomasville.
Kentucky	Mrs. J. B. Castleman	Louisville.
Louisiana	Miss Belle Terry	New Orleans.
"	Mrs. Randolph	Bayou Gaula.
"	Miss L. Trezevant	Pt. Jefferson,
"	Miss A. Goodwill	Minden.
"	Miss McIlhenny	New Iberia.
Massachusetts	Mrs. D. G. Haskins	Cambridge.
Maryland	Miss H. B. Poullain	Baltimore.
Mississippi	Mrs. Gen'l Ferguson	Greenville.
"	Mrs. P. J. Maxwell	Columbus.
"	Mrs. Julia Shields	Natchez.
New Jersey	Miss Lydia Rodney	Burlington.
"	Miss Emily Conover	South Amboy.
North Carolina	Miss E. Drayton	Charlotte.
"	Mrs. Hamlin	Henderson.
"	Miss P. Ruffin	Hillsboro.
"	Miss Higgs	Warrenton.
"	Mrs. Cobb	Lincolntown.
"	Mrs. D. Blake	Sherfordsville.
"	Miss N. Devereux	Raleigh.
"	Miss M. T. Barber	Wilkesboro.
South Carolina	Mrs. Anna G. Hughes	Charleston.
"	Miss F. A. DeSassure	Charleston.
"	Miss C. D. Dawson	Greenville.
"	Mrs. M. L. Dwight	Winnsboro.
Tennessee	Miss Nina Martin	Nashville.
"	Mrs. A. M. Shook	Tracy City.
Texas	Mrs. E. H. Cochrane	Austin.

Subscribers.

Total to date of Report No. 3	$2,397 45
Mrs. P. R. Butt, Ga	1 00
Miss Annie Butt, Ga	1 00
Mr. E. Butt, Ga	1 00
Mr. A. W. Butt, Ga	1 00
Mr. L. Butt, Ga	1 00
Mrs. M. V. Parker, Fla.	1 00
Thro' Mrs. Dwight, S. C.	
Miss H. M. Ravenel, S.C.	1 00
Miss L. Dwight, S. C	1 00
Mrs. W. F. Ravenel, S.C.	1 00
Mrs. K. C. Porcher, S.C.	1 00
Mrs. Benedict, Fla	1 00
Miss Eliza Storar, Eng.	15 00
Mrs. Ruggles Wright, N. J	25 00
Mrs. T. S. Romney, Germantown, Pa	1 00
Miss M. E. Romney, Germantown, Pa	1 00
Thro' Mrs. Julia D. Shields, Natchez	
Mrs. Julia D. Shields, Natchez	33 00
Dr. W. W. Ashton, La.	5 00
Mrs. Mary Koontz, Natchez	5 00
Mr. L. Duncan, Natchez	5 00
Mrs. Mary Dunbar, Natchez	1 00
Mrs. Mary D. Ashton, Natchez	1 00
Mrs. A. H. Herter, Ala.	5 00
Mrs. S. Marks, Ala	2 00
Mrs. M. C. Bloxham, Fla	1 00
In Memoriam, Tallahassee, Fla	1 00
Miss C. Reid, Spartanburg, S. C	1 00
Thro' Miss C. D. Dawson, S. C	5 00
Geo. B. Graham, Baltimore	100 00
Mrs. Geo. B. Graham, Baltimore	50 00
Thos. B. Mackall, Baltimore	5 00
Thro' Rev. J. W. Murphy, N. C	$ 2 50
Rev. W. Carnahan, Ala.	1 00
Mr. E. E. Y. Roberts, Ala	1 00
Mr. I. W. Noble, Ala	1 00
Thro' Miss Terry, New Orleans	25 00
Rev. C. Goodrich, D.D., La	25 00
W. B. Abadie, Austin, Texas	1 00
Calvary Church Guild, Memphis, for copying proceedings Board of Trustees	15 00
Rev. R. W. Barnwell, S. C	4 00
Auxillary Card No. 10, thro' Miss Sass, S. C.	1 00
Auxillary Card No. 13, thro' Miss Sass, S. C.	1 00
Thro' Miss Sass, Charleston, S. C	
Miss A. C. Miles, S. C	1 00
Master N. Hayward, S. C	1 00
Mrs. Laurens Chisholm, S. C	1 00
E. P. Jervey, Jr., J. W. Jervey, H. W. Jervey, E. S. Jervey, S. H. Jervey, A. L. Jervey, S. C	1 00
Mrs. R. W. Memminger, S. C	1 00
Mrs. C. H. Simonton, S. C	1 00
Mrs. L. F. Robertson, S. C	1 00
Miss J. N. Ravenel, S. C	1 00
Miss Alice Ravenel, S. C	1 00
Mr. H. W. Frost, S. C.	1 00
Miss Sass, S. C	1 00
Rev. J. W. Murphy, N. C	1 00
Mrs. I. Hughes, N. C	2 50

Proceeds of the St. A. C. Children's Society, Sewanee	$ 200 00
Mrs. Roberts, N. C	2 50
Miss Catharine Dowdy, Sewanee	10 00
Mrs. A. M. Bradford, Springfield, Ill	2 00
Miss S. A. Bradford, Springfield. Ill	1 00
Miss J. A. Hurst, Springfield, Ill	1 00
Miss G. Gates, Springfield, Ill	1 00
Mrs. Jane Grey, Tex	5 00
Miss A. Storrs, Ala	1 00
Miss G. M. Shepard, N. C	2 00
Thos. H. Shepherd, N.C.	1 00
Thro' Mrs. Stickney, Uniontown, Ala	
Miss Fitts, Ala	1 00
Miss Nettie Fitts, Ala	1 00
Messrs. J. E. H. and W. Fitts, Ala	4 00
Mr. and Mrs. Bush and children, Ala	5 00
Mrs. Langhorn, Ala	1 00
Mrs. Geo. Minge, Ala	1 00
Miss Bettie Selden, Ala.	1 00
Mr. John Selden, Ala	1 00
Mr. and Mrs. Harris and child, Ala	3 00
Mr. David Minge, Ala.	1 00
Mr. W. Wren, Ala	1 00
Mrs. Shielde, Ala	1 00
Miss Etta Shielde, Ala.	1 00
Cash, Ala	1 00
Mrs. S. F. DuPont, Del.	2 50
Miss A. C. DuPont, Del.	2 50
Miss M. P. Langhorn, Va	10 00
Rev. S. U. Smith, Ala	1 00
Mrs. J. N. Galleher, La.	10 00
Thro' Mrs. Blake, N. C.	3 00
St. A. C. Children's Society, Sewanee	26 00
Mr. Harrison, Atlanta, Ga	1 00
Mrs. Caswell, Atlanta, Ga	5 00
Mr. Phelan, Atlanta, Ga.	$ 1 00
Mr. Neff, Atlanta, Ga	1 00
Mrs. A. W. Roberts, Tex	1 00
Miss A. Cartwright, Tex	1 00
Mrs. C. L. Crocket, Tex	1 00
Miss I. Crocket, Tex	1 00
Rev. H. H. Messenger, N. C	1 00
A Friend, New York City	1 00
Mrs. R. Wright, N. J	20 00
Miss A. A. Demorant, Tenn	1 00
Miss A. H. Oldham, Tenn	1 00
Miss S. J. Howard, Tenn	1 00
Rev. G. H. Moffatt, N. Y	5 00
Mr. C. L. Moffatt, N. Y.	5 00
Mrs. A. G. Hughes, S. C	5 00
"Little Gleaners," Richmond, Va	5 00
Thro' Miss E. Westcott, St. Augustine, Fla	25 00
Christ Church, Savannah, Ga., thro' Rev. Mr. Boone	5 00
Rev. George Patterson, Tenn	66 47
Mrs. C. M. Gailor, Sewanee	25 00
A Friend	1,000 00
Mr. W. N. Guthrie, Scotland	1 00
Mr. Kenneth Guthrie, Scotland	1 00
Miss Camilla Guthrie, Scotland	1 00
Mrs. F. S. Guthrie, Scotland	1 00
Dr. W. E. Guthrie, Scotland	1 00
Thro' Mrs. W. A. Spence, Jacksonville, Fla	
Mrs. H. Smart, Jacksonville, Fla	1 00

Rev. M. M. Marshall, N. C	2 50	Mrs. W. A. Spence, Jacksonville, Fla	1 00
Miss M. P. Randolph, Jacksonville, Fla	1 00	Mrs. H. Smart, Jacksonville, Fla	1 00
Miss H. Parkhill, Jacksonville, Fla	1 00	Mrs. J. C. Storia, White Park, Fla	1 00
Rev. R. H. Weeler, Jacksonville, Fla	1 00	Total	$4,257 42

NOTE.—That portion of the chapel group known as the Chapter House is already in process of construction.

UNIVERSITY OF THE SOUTH.

Summer Course of Lectures

JULY 19th TO SEPTEMBER 18th.

LECTURERS:

PROF. BASIL L. GILDERSLEEVE, Ph. D., Professor of Greek, Johns Hopkins University.

REV. WM. CHAUNCEY LANGDON, D. D., Reading, Pa.

DR. J. B. ELLIOTT, Professor, Medical College, Tulane University.

REV. THOS. F. GAILOR, S. T. D., Professor of English, University.

PROF. F. M. PAGE, Professor of Modern Languages, University.

G. WHITE, M. A., Acting Professor of English and History, University.

Season tickets for the entire course of lectures will be sold for $3.00; and single tickets for any lecture, 25 cents.

A special circular will be issued within the next week announcing the subject and date of each lecture.

For further information address

REV. TELFAIR HODGSON, D. D.,
VICE CHANCELLOR,
Sewanee, Tenn

July 15th, 1886.

University of the South,

Sewanee, Tennessee.

SUMMER COURSE OF LECTURES

July 19 to September 18, 1886.

SUMMER × COURSE × OF × LECTURES

JULY 19th to SEPTEMBER 18th,

PROF. BASIL L. GILDERSLEEVE, Ph. D.,

Professor of Greek in Johns Hopkins University, will deliver a series of popular lectures in St. Luke's Hall (Sigma Epsilon room) every Wednesday and Friday, at 8 p. m. Subject: *Homer's Odyssey.*

The Seminary class will meet in Thompson Hall every Monday, Tuesday, Thursday and Saturday, 8:30 a. m.

REV. WM. CHAUNCEY LANGDON, D. D.,

of Reading, Pa, has announced the following subjects:

The Ideals of the Mosaic Constitution, August 7th, 8 p. m.

Gentile Theories of Church and State, August 9th, 10 a. m.

The old Catholics of Cologne and Boren, August 10th, 8 p. m.

Old Catholicism in Italy, August 11th, 10 a. m.

The Moral of the Italian Revolution, August 12th, 8 p. m.

The City of Rome, August 14th, 8 p. m.

DR. J. B. ELLIOTT,

of Tulane University, Medical Department. The subject and date of Dr. Elliott's lecture will be announced later.

The following Professors will also lecture:

REV. MR. GAILOR, August 24th, 8 p. m.

PROF. PAGE, September 4th, 8 p. m. Subject: *The Arabs in Spain.*

PROF. WHITE, September 11th, 8 p. m. Subject: *Aenæas Sylvius Piccolomini as a Scholar.*

Season tickets for the entire course will be sold for $3.00, and single tickets for any lecture, 25 cents, by Mr. Robert DuBose, or at the University Hotel.

For further information address

REV. TELFAIR HODGSON, D. D.,
Vice-Chancellor,
Sewanee Tenn.

July 23, 1886.

UNIVERSITY OF THE SOUTH PRESS.

University of the South,

Sewanee, Tennessee.

Commencement 1886.

July 29 to August 5.

Commencement 1886.

THURSDAY, JULY 29TH.

11 A. M.—Opening Services, Chancellor's Address, and Holy Communion in St. Augustine's Chapel.

8 P. M.—Contest in Declamation by Sigma Epsilon Literary Society.

FRIDAY, JULY 30TH.

8 P. M.—Contest in Declamation by University Students for the Bishop Lyman Medal. Contest in Declamation by Grammar School Students for Gold Medal, in Forensic Hall.

SATURDAY, JULY 31ST.

8 P. M.—Anniversary Exercises of Sigma Pi Literary Society, in Forensic Hall.

SUNDAY, AUGUST 1ST.

11 A. M.—Morning Service; Commencement Sermon by the Rev. Chauncey C. Williams, of Augusta, Ga., in St. Augustine's Chapel.

MONDAY, AUGUST 2ND.

8 P. M.—Contest in Oratory between the Pi Omega and Sigma Epsilon Literary Societies, in Forensic Hall.

TUESDAY, AUGUST 3RD.

9 A. M.—Alumni Meeting in Thompson Hall.

8 P. M.—Address before the Pi Omega and Sigma Epsilon Literary Societies by the Rev. Dr. B. M. Palmer, of New Orleans.

WEDNESDAY, AUGUST 4TH.

11 A. M.—Special Service; Commencement Oration by Gov. J. Proctor Knott, of Kentucky, in St. Augustine's Chapel.

8 P. M.—Literary Exercises of Alumni Association. Orator: W. C. McGowan of South Carolina; Essayist: T. K. Jones, of Alabama—in Forensic Hall.

THURSDAY, AUGUST 5TH.—COMMENCEMENT DAY.

11 A. M.—St Augustine's Chapel:

I. The order of Procession.

1. Cadet Corps.
2. Choir.
3. Gownsmen.
4. Candidates for Degrees.
5. Candidates for Diplomas.
6. Untitled Alumni.
7. Titled Alumni.
8. Faculty.
9. Vice-Chancellor.
10. Lay Trustees.
11. Clergy.
12. Clerical Members of the Board of Trustees.
13. Bishops.
14. Chancellor.

The Procession will enter the Chapel at the West Door.

II. The Special Service.

III. Latin Salutatory, by A. H. Dashiell, of Tex.

IV. Spanish Oration, by P. F Green, of Miss.

V. German Oration, by W. N. Guthrie, Scotland.

VI. English Oration, by W. B. Thompson, jr., La.

VII. Delivery of Diplomas, by the Chancellor.

VIII. Conferring of Degrees by the Chancellor.

CIVIL ENGINEER.

BACHELOR OF SCIENCE.

BACHELOR OF LETTERS.

BACHELOR OF ARTS.

MASTER OF ARTS.

IX. Announcement of Honorary Degrees by the Chancellor.

X. Announcement of Grammar School Medals and Prizes by the Registrar.

XI. Award of Medals:

KENTUCKY MEDAL FOR GREEK.

MASTER'S MEDAL FOR LATIN.

MRS. RUGGLES WRIGHT MEDAL FOR FRENCH

HARRY HODGSON MEDAL FOR GERMAN.

VICE-CHANCELLOR'S MEDAL FOR CATECHISM.

XII. Conclusion of Special Service, and Recessional.

The Procession will return in order of entrance.

3 P. M.--Salute by Sewanee Light Artillery.

8 P. M.--Commencement Hop, in Forensic Hall.

UNIVERSITY OF THE SOUTH PRESS.

Prayer for the University of the South.

Almighty God, whose blessed Son Jesus sat humbly in the midst of the doctors, both hearing them and asking them questions, grant us, Thy servants, both aptness to teach and willingness to learn. Enlighten our souls, direct our wills, and purify our hearts. Send down thy blessings, temporal and spiritual, upon this University. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Look mercifully upon us, O Lord, from Heaven, and bless us, that we obeying Thy will, and always being in safety under Thy protection, may abide in Thy love unto our lives' end; through Jesus Christ our Lord. Amen.

LIBRARY OF CONGRESS
0 028 340 230 7